

CHRISTS
PASSION.

A
TRAGEDY.

WITH
ANNOTATIONS.

LONDON,
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in Chancery-lane, neere unto
the Rowles. 1640.

THE

PART

WITH

AN

OF

THE

TO THE KINGS
MOST EXCELLENT
MAJESTIE.

SIR,

I Am bold to present you
with this Peece of the PAS-
SION, the Originall designed
by the curious Pensill of *Gro-
tius*: whose former afflictions
seeme to have taught him pli-
able passions, and art to rule
the affections of others: cloath-
ing the saddest of Subjects in the
sutable attire of Tragedy; not
without the Example of two
ancient Fathers of the Primi-
tive Church, *Apollinarius* and
Nazianzen. This is of both

the Testaments a patheticall
Abstract. Those formidable
Wonders, effected by God in
his owne Common-wealth;
those stupendious Miracles, for
truth a Pattern to all History,
for strangenesse to all Fables;
here meet together to attend on
CHRIST'S PASSION. The ef-
fects of his Power here sweet-
ly end in those of his Mercy:
and that terrible Lord of Hosts,
is now this meeke God of Peace;
reconciling all to one another,
and Man-kinde to Him-selſe.
S^r in this change of Language I
am no punctuall Interpreter: a
way as servill as ungracefull.
There is a fault, which Painters
call

call too much to the life. *Quintilian* censures One that he more affected Similitude then Beauty ; who would have showne greater Skill, if lesse of Resemblance : the same in Poetry is condemned by *Horace*, of that Art the great Law-giver. Thus in the Shadow of your Absence, dismiss from Arms by an Act of Time, have I, in what I was able , continued to serve you.

1
The humblest of your
Majesties Servants,

GEORGE SANDYS.

TO THE AUTHOR.

OVr Ages wonder, by thy birth the Fame
 Of *Belgia*, by thy banishment the Shame:
 Who to more Knowledge younger didst arrive
 Then forward *Glauriau*, Yet art still alive:
 Whose Masters oft (for suddenly you grew
 To equall and passe these, and need no new)
 To see how soon, how farre, thy wit could reach,
 Sat down to wonder, when they came to teach:
 Oft then would *Scaliger* contented be
 To leave to mend all times to polish thee,
 And of that paines effect did highlier boast
 Then had he gaind all that his ^a Fathers lost:
 When thy *Copella* read (which till thy hand
 Had clear'd, few grave and learn'd did understand;
 Though well thou mightst at such a tender age
 Have made ten lessons of the plainest page)
 That King of Criticks stood amaz'd to see
 A worke so like his own set forth by thee:
 Nor with lesse wonder on that worke did look
 Then if the ^a Bridegroome had begot the Book;
 To whom thy age and act seem'd to unite
 At once the youth of *Phaëbus* and the light:
 Thence lov'd thee with a never dying flame,
 As the adopted Heire, to all his Fame;

Fo

^a *Pirona*, a *Montaigne* in it carries Philosophy.

For which care, wonder, love, thy riper dayes
 Paid him with just and with eternall praise.
 Who gaine'd more honour from one verse of thine,
 Then all the *Caesars* of his Princely line :
 In that he joy'd, and that oppos'd to all,
 To *Titus* spight, to hungrie *Schoppius* gall,
 To what (with cause disguis'd) : *Bonaccius* writes,
 To *Debris* rage, and all his *Loyalities* :
 But though to thee each Tongue, each Art be known,
 As all thy time that had imploid alone,
 Though Truth doe naked to thy sight appeare,
 And scarce can we doubt more then thou canst cleare :
 Though thou at once dost different glories joyne,
 A loftie Poet, and a deep Divine ;
 Canst in the purest phrase cloath solid sence,
Scruola's law in *Tullies* eloquence ;
 Though thy employments have exceld thy Pen,
 Shew'd thee much skil'd in books, but more in men,
 And prov'd thou canst at the same easie rate
 Correc^t an Author and uphold a State ;
 Though this rare praise doe a full truth appeare
 To *Spain* and *Germany*, who more doe feare
 (Since thou thy aid did'st to that State afford)
 The *Swedish* counsels then the *Swedish* sword :
 All this yet of thy worth makes but a part,
 And we admire thy head lesse then thy heart,

Which

a scilicet jolly allusion of his right name.

Which (when in want) yet was too brave to close
(Though Woo'd) with thy ungratefull Countries foes;
When their chiefe Ministers strove to entice,
And would have bought thee at what ever price:
Since all our praise and wonder is too small
For each of these, what shall we give for all?
All that we can, we doe; a Pen divine,
And differing onely in the Tongue from thine,
Doth thy choice labours with successe reherse,
And to another world transplants thy verse,
At the same height to which before they rose,
When they forc'd wonder from unwilling foes:
Now *Thames* with *Ganges* may thy labours praise,
Which there^a breed Faith, and here devotion raise.
Though your acquaintance all of worth pursue,
And count it honour to be known to you,
I dare affirme your Catalogue does grace
No one who better doth deserve a place:
None hath a larger heart, a fuller head,
For he hath seen as much as you have read:
The nearer Countries past, his steps have prest
The new found World, and trod the Sacred East,
Where his brows due the loftie Palmes doe rise,
Where the proud Pyramids invade the skies;
And, as all think who his rare friendship own,
Deserves no lesse a journey to be known.

W. J. S.

^a His De veritate Religiois Christianae intended to convert the Indians.

ffes, if we trust the *German* song,
avel'd not farre, but was a prisoner long,
o that by Tempest forc'd ; nor did his voice
late his Fate : His travels were his choice,
d all those numerous Realmes, returnd agen,
ew he travel'd over with his Pen,
ad, *Hamur* to himselfe, doth entertaine
th truths more usefull, then his Muse could faime.
xt *Ovids* Transformations he translates
th so rare Art, that those which he relates
eld to this transmutation, and the change
men to Birds and Trees appears not strange :
xt the Poeticke parts of Scripture, on
s loome he weaves, and *Iob* and *Solomon*
s Pen restleres with all that heavenly Quire ;
id shakes the dust from *David's* solemn Lyre :
r which from all with just consent he wan
ie title of the *English Buchanan*.

Now to you both, great Paire, indebted thus
nd like to be, be pleas'd to succour us
th some instructions, that it may be said,
ough nothing cross, we would that all were paid.
et us at least be honest bankrupts thought :
e now we are so farre from offering ought,
hich from our Mighty debt some part might take,
as / we cannot tell what wish to make :

For

Which (when in want) yet was too beave to close
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 Deserves no lesse a journey to be known.

Vhylla

^a His *De Witts* *King* & *Christiana* intended to convert the Indians.

Ulysses, if we trust the *Grecian* song,
Travel'd not farre, but was a prisoner long,
To that by Tempest forc'd; nor did his voice
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Ancw he travel'd over with his Pen,
And, *Hamlet* to himselfe, doth entertaine
With truths more usefull, then his Muse could faine.
Next *Ovids* Transformations he translates
With so rare Art, that those which he relates
Yeeld to this transmutation, and the change
Of men to Birds and Trees appears not strange:
Next the Poetick parts of Scripture, on
His loome he weaves, and *Iob* and *Salomon*
His Pen resteres with all that heavenly Quire;
And shakes the dust from *David's* solemn Lyre:
For which from all with just consent he warr
The title of the *Englishe Buchanan*.

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And like to be, be pleas'd to succour us
With some instructions, that it may be said,
Though nothing cross, we would that all were paid.
Let us at least be honest bankrouts thought:
For now we are so farre from offering ought,
Which from our Mighty debt some part might take,
Alas! we cannot tell what wish to make:

For

For though you boast not of the wealth of *Inde*,
And though no Diadems your temples binde,
No power or riches equals your renown;
And they which weare such Wreaths, need not a Crown:
Soules which your high and sacred raptures know,
Nor by sinne humbled to our thoughts below,
Who whil'st of Heaven the glories they recite
Finde it within, and feele the joyes they write,
Above the reach or stroke of Fortune live,
Not valuing what she can inflict or give:
For low desires depreſſe the loftieſt ſtate,
But who looks down on vice, looks down on Fate.

FALKLAND.

Errata.

Act 1. vers. 73. borne: read borne Act 4 v. 4. that
r. and that v. 134. repeat r. repeats v. 225. clouds r.
cloud Act 5. v. 72. And great r. A Great v. 299.
sword r. read swords

In the Annotations.

Page 79. line 28. the last read the first and last p.
83. l. 22. World: r. World p. 114. l. 16. With r. which
p. 115. l. 7. mix that r. mix with that

September 17.

1639.

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THE PERSONS.

JESUS.

CHORUS OF JEWISH WOMEN.

PETER.

PONTIUS PILATE.

CAPAPHAS.

JUDAS.

THE JEWS.

FIRST NUNCIUS.

SECOND NUNCIUS.

CHORUS OF ROMAN SOLDIERS.

JOSEPH OF ARIMATHEA.

NICODEMUS.

JOHN.

MARY THE MOTHER OF JESUS.

THE

THE FIRST ACT.

JESVS.

- O** Thou who govern'st what thou didst create
With equall sway, great Arbitrer of Fate,
The Worlds Almighty Father ; I, thy Son,
Though born in Time, before his Course begun ;
5 Thus far my Deeds have answered thy Commands :
If more remain, my Zeale prepared stands
To execute thy Charge : all that I feare,
All that I hate, I shall with patience beare ;
No misery refuse, no toile, nor shame :
10 I know for this into the world I came.
And yet how long shall these extreames indure !
What Day or Night have known my life secure !
My burthen, by induring, heavier grows ;
And present ills a way to worse disclose.
15 My Kingdome, Heaven, I left, to visit Earth ;
And suffer'd banishment before my Birth.
An unknown Infant, in a stable born,
Lodg'd in a manger : little, poore, forlorn,
And miserable : though so vile a Thing,
20 Yet worthy of the envy of a King.
Two yeers scarce yet compleat, too old was thought
By *Heads* feare : while I alone was sought,

A

The

The bloody Sword Ephratian Dames deprives
 Of their dear Babes; through wounds they exhal'd their
 Secur'd by flying to a forreign Clime, (lives. 25
 The Tyrant through his Error lost his Crime.
 A Thousand Miracles have made me known
 Through all the World, and my extraction shown
 Envy against me raves: yet Vertue hath
 More storms of Mischiefe rais'd, then *Herads* wrath. 30
 Is it decreed by thy unchanging Will,
 I should be acknowledg'd, and reject'd still?
 Th' inspired Magi from the Orient came,
 Prefer'd my Starre before their Mithra's flame,
 And at my infant feet devoutly fell: 35
 But Abrahams Seed, the House of Israel,
 To thee sequestred from Eternity,
 Degenerate and ingrate / their God deny.
 Behold the contumacious Pharisees,
 Arm'd with dissembled Zeale, against me rise: 40
 The bloody Priests to their stern Party draw
 The Doctors of their unobserved law:
 And impious Saduces, to perpetrate
 My intended Overthrow incense the State.
 What rests to quicken Faith? Even at my Nod 45
 Nature submits, acknowledging her God.
 The Galilean Youth drink the pure blood
 Of generous Grapes, drawn from the Neighbor flood:

- I others famin cur'd, subdu'd my own ;
 50 Life-strengthening food for fourty dayes unknown
 Twixt the Dispensers hands th'admired Bread
 Increas'd, great multitudes of People fed,
 Yet more then all remain'd. The Winds assuage
 Their stormes ; & threatning Billows calme their rage.
 55 The hardned Waves unsinking feet indure :
 And pale Diseases which despise their cure,
 My Voice subdues. Long Darknesse chac'd away,
 To me the Blind by Birth now owes his Day.
 He hears who never yet was heard ; now speaks,
 60 And in my Praises first his silence breaks.
 These damned Spirits of infernall Night,
 Rebels to God, and to the Sonnes of Light
 Inveterate foes, my Voice but heard, forsake
 The long posselt, and struck with terror quake.
 65 Nor was't enough for *Chrſt*, such wonders done,
 To profit those alone who see the Sunne :
 To vanquish Death my powerfull hand invades
 His silent Regions and inferior Shades.
 The Starres, the Earth, the Seas, my triumphs know :
 70 What resists to conquer but the Deepes below ?
 Through op'ning Sepulchers, Nights gloomy Caves,
 The violated priviledge of Graves,
 I sent my dread Commands : A heat new born :
 Reanimates the Dead, from funerals torn ;

And Deaths numb Cold expulst, inforc'd a way 75
For Soules departed to review the Day.
The Ashes from their ransackt Tombs receive
A second life, and by my bounty breathe.
But Death, his late free Empire thus restrain'd,
Not us'd to restore his Spoyles, complain'd 80
That I should thus unweave the web of Fate,
Decrease his Subjects, and subvert his State :
I, for so many ransomed from Death,
Must to his anger sacrifice my breath.
And now that horrid Houre is almost come, 85
When sinfull Mortalls shall their Maker doom :
When I, the worlds great Lord, who life on all
Mankinde bestow'd, must by their fury fall.
That Tragick Time to my last Period hasts ;
And Night, who now on all her Shadows casts, 90
While with the motion of the Heavens she flies,
This short delay of my sad life envies.
Fate, be lesse sterne in thy intended Course ;
Nor drag him who will follow without force :
After so many miseries indu'd ; 95
Cold, Heat, Thirst, Famine, eyes to teares indu'd ;
The end, yet worst of ills, draws neare : their breath,
For whom I suffer, must procure my death.
The Innocent, made guilty by the foule
Defects of others, must his weary Soule

- Sigh into aire ; and though of heavenly birth,
 With his chaste blood distain th'ungratefull Earth.
 They traffick for my Soule : my death, long sought,
 Is by the mitred Merchants faction bought ;
 105 And Treason findes reward. My travels draw
 Neare their last end. These practices I saw ;
 See what this Nights confederate Shadows hides
 My Minde before my Body crucifi'd.
 Horror shakes all my Powers : my entrailles beat,
 110 And all my Body flowes with purple sweat.
 O whither is my ancient Courage fled,
 And God-like Strength! by Anguish captive led.
 O Death, how farre more cruell in thy kinde!
 Th'anxiety and torment of the Minde
 115 Then must I be of all at once bereft?
 Or is there any hope of safety left?
 O might I to my heavenly Father pray,
 So supple to my teares, to take away
 Part of these ills! But his eternall Doome
 120 Forbids, and ordered Course of things to come.
 His purpose, fixt when yet the world was young,
 And Oracles, so oft by Prophets sung,
 Now rushing on their destinated end,
 No Orisons, nor Sacrifice can bend.
 125 Why stay I with triumphant feet to tread
 Vpon th'infernall Serpents poysonous Head,

And break th'old Dragons jaws ? The sin of our
First Parents must be cleansed with a showre
Of bloud, rain'd from my wounds : my death appease,
And cure the venome of that dire Disease. 130
All you who live, rejoyce ; all you who die :
You sacred ashes of the just which lie
In peacefull Vrnes, rejoyce in this my fall :
I for the living liv'd, but die for all.
My sufferings are not lost. To Earth I owe 135
These promis'd ills : bonds, whips, and thorns to grow
About our bleeding brows ; the Crosse, the scorne
Of a proud People, to destruction borne.
O let my Fathers wrath through sined aire
On me in thunder dart, so mine it spare. 140
Lest the World should, I perish ; and must beare
The punishments of all that ever were.
You who inhabit where the Sunne displaies
His early light, or neer his setting Raies ;
Who suffer by his perpendicular 145
Aspect, or fricze beneath the Northerne starre ;
Affect this ready Sacrifice, who am
A greater Offering then the Paschal Lamb.
My precious bloud alone the vertue hath
To purge your sins, and quench my Fathers wrath. 150
Now the full Moone succeeds that Vernal Light
Which equally divides the Day and Night ;

- Sacred to Feasts. The next Sunne shall survey
 One brighter then himselfe, and loose his Day.
 155 False Traitor, through thy guilt so timorous growne,
 Although thou leadst an army against One,
 Shrouded in Night; I am not taken by
 Thy guile, but know thy fraud, and hast to die.
 But you my chosen friends, who yet preserve
 160 Your faith intire, nor from your duty swerve;
 Your festivall, our washings past, rehearse
 Your Makers excellence in sacred Verse;
 While I to those frequented Shades repaire
 Where the trees answer to the sighing Aire.
 165 Learne, as we walk along, unto what place
 I shortly shall returne; what heavenly Grace
 Is to descend upon you from above;
 What are the laws of Charity and Love.
 While my last prayers solicit Heaven, to Sleep
 170 Give no access: this Night my Vigil keep.

CHORVS OF JEWISH
 WOMEN.

THE rapid Motion of the Spheres
 Old Night from our Horizon beares;
 And now declining Shades give way
 To the returne of chearefull Day.

But Phosphorus, who leads the Starres,
 And Day's illustrious Path prepares,
 Who last of all the Host retires,
 Not yet with-draws those radiant Fires:
 Nor have our Trumpets summoned
 The Morning from her dewy Bed:
 As yet her Roses are unblown,
 Nor by her purple Mantle known.
 All night we in the Temple keep,
 Not yeelding to the charmes of Sleep;
 That so we might with zealous prayer
 Our thoughts and cleansed hearts prepare
 To celebrate th'insuing Light,
 When Phœbe shall her hornes unite.
 This annuall Feast to Memory
 Is sacred, nor with us must die:
 Thus by that dreadfull Exul taught,
 When God his plagues on Ægypt brought.
 Those Cities these our Rites bereave
 Of Citizens, and widdows leave,
 Where Jordan from two babling Heads
 His oft-returning waters leads;
 Till they their narrow bounds forsake,
 And grow a Sea-resembling Lake.
 Those Woods of Palme, producing Dates;
 Of fragrant Balsamum, which hates

175

180

185

190

195

200

The

- The touch of Steele ; where once the sound
Of trumpets level'd with the ground
Unbatter'd Walls ; that Mount which shrouds
His airy head in hanging Clouds,
205 Where Death clos'd our lost Prophets eyes ;
Admire to see their Colonies
Ascend the hills of Solyma
In celebration of this Day.
Cephrans, whose strong Walls with flood
210 The ruines of the Generall Flood,
To solemnize this Day forsake
Ador'd Dercetis, and her Lake.
Hither the Palestines from strong
Azotus, both the Jamnes throng.
215 Not Lydda could her Own restrain ;
Nor Caparorsa's wals containe
Her Edomites ; Damascus could
Not hers, though she ten Nations ruld :
Nor yet Sabaste, long the Nurse
220 Of impious Sons, sprung from our Suse.
Phonicians, who did first produce
To Mortals letters, with their use ;
Where Tyrus full of Luxury
With Mother Sidon, front the Sky,
225 Hither with hasty zeale repaire :
Among the Syrians, those who dare

Fedd on forbidden fish ; nor more
The Deitie of a Dove adore.
From Belus, whose slow waters passe
On glittering sands, which turn to glasse? 230
From Arnons banks ; those Borderers
The subject of our ancient warres :
Whose sulphurous Bitumen take
From salt Asphaltis deadly lake.
No Tempest on that Sea prevails ; 235
No ship upon her bosome sailes ;
Unmov'd with oares : what over-flies,
Struck by her breath, falls down and dies :
Hates all that lives ; in her Profound
None are receiv'd, but flote undrownd : 240
No Seas, by slymie shores imbras't,
So pestilent a vapor cast :
This blasts the corne before it bears,
And poysons the declining Ears :
Sad Autumns fruits to cinders turn, 245
And all the fields in ashes mourn :
Lest Time should wast the memory
Of those revengefull flames, the sky
On Earth in melting sulphur show'd,
Which that accursed Race devour'd : 250
When she who did commiserate
With impious grieve her Cities fate,

Grew, in the moment of her fault,
A Statue of congealed Salt.

- 355 Hither devout Eleans fly,
Who without issue multiply,
And Virtue onely propagate:
All sensuall loves, all lucre hate,
And equall Povertrie imbrace:
- 360 Thrice happy, of a noble Race,
Who slight your own particular,
Transported with a publique care.
He flies a pitch above our woes,
Or crimes, who gladly undergoes
- 365 Their toile and want; nor would possesse
What others miscall Happinesse.
What numbers from the Suns up-rise,
From where he leaves the mourning Skies,
Of our dispersed Abrahamites,
- 370 This Vesper to their Homes invites!
Yet we, in yearly triumph, still
A Lamb for our deliverance kill.
Since Libertie our Confiners fled,
Given with the first unleaven'd Bread,
- 375 She never would return; though bought
With wounds, and in destruction fought.
Some stray to Lybia's scorched Sands,
Where horned Hammons Temple stands:

To Nilus come, where *Philips* Son,
VVho all the rifled Orient won, 289
Built his proud City : others gon
To their old Frison, Babylon :
A part to freezing Taurus fled ;
And Tiber, now the Oceans Head.
Our Ruines all the world have fill'd : 291
But you, by use in sufferings skill'd,
Forgetting in remoter Climes
Our vanisht Glory ; nor those Times,
Those happy Times, compare with these,
Your burdens may support with ease. 293
More justly we of Fate complaine,
VVho Servitude at home sustaine :
VVe, to perpetuall woes design'd,
In our owne Countrey *Ægypt* find.

THE

THE SECOND ACT.

PETER.

- YOn Of-spring of bloud-thirsty *Romulus*,
 Foes to sweet Peace, to our great God, and us,
 And you prophaner Sacrificers, who
 VVith subtil mischief guiltlesse bloud pursue ;
 5 Since you would not refuse to binde the hands
 Of Innocence, on me impose your bands :
 Seize on the guilty ; he who hath refus'd
 His Lord and Master, by himselfe accus'd.
 The ills yet suffer'd, I deserve to beare
 10 For looking on ; what follows, for my feare.
 You need no torches to subdne the Night's
 Dark Shades to finde me ; no sterne Satellites
 Drawn from the Temple, nor with Romanes joyne
 To act one Sin ; nor spend your sacred Coine
 15 In salary to such a Guide as may
 VVith a perfidious kisse his Lord betray.
 This Head I give you freely ; hither hast :
 No sudden hurl-windes shall your bodies cast
 On trembling Earth. Behold ; I with my hands
 20 Behinde me bound, implore your dire Commands ;
 And run to meet your stripes. Are you now prone
 To melting pittie ? will you punish none

Bac

But with injustice ? is your fury flow,
Vnlesse to those who no offences know ?
We both alike have impiouly transgress : 25
You in not punishing a fault confest ;
And I who have the living Lord deni'd.
Just Judges, of a life so sanctifi'd
To whom suborned Witnesses have sold
Their damned perjuries, a Wretch behold, 30
And heare his Crime : My Countrey Galile,
To follow *Christ* I left both Land and Sea :
Son to the Thunderer, his onely Heire ;
From Heaven sent by his Father to repaire
And rule th'affairs of Mortals. This is He, 35
Whom you have bound, who must his Countrey free,
Rebellious Vassals, you have doom'd your King.
I know the impious Race from whence you spring,
Your savage manners, cruel Ancestors,
Whom Nature, as her greatest curse, abhors. 40
Such, when the trembling Boy his brethrens hands,
Their truculent aspects, and servill bands
Beheld ; though privy to a better fate,
Whose providence was to reward their hate :
Soon after, cal'd to Nile seven chanel'd Flood, 45
He famin from both Lands expel'd with food.
So your seditious Fathers mutined
At Sins's rocks against their sacred Head :

And

- And there the food of Angels loth'd, which fell
 50 From Heaven in showres: besotted Israel
 Ægypt and Servitude prefer'd above
 The Tents of Moser, and their Countries love.
 What numbers, with prophetick Raptures fill'd,
 Have you, and yet not unrevenged, kill'd.
 55 Memphis, devouring Deserts, Civill wars,
 Oft foreign Yokes, Assyrian Conquerors,
 Great Pompeys Eagles, sacred Rites profan'd,
 Your Temple sackt, with slaughtered Levites stain'd;
 Are all forgot? Yet worse attend your Hate.
 60 O that I were the Minister of Fate!
 I then would teare your guilty buildings down,
 And in a crimson Sea their ruines drown.
 Witnesse you Groves, late conscious of our cares,
 Where Christ with tears pour'd forth his funeral prayers,
 65 How I revenge pursu'd; and with their blood
 Would have augmented Cedrons murmuring Flood:
 But he, for whom I struck, reprov'd the blow;
 And following his own Precept, cur'd his foe.
 For, Malchus, rushing on in front of all,
 70 Perceiving part of his, with-out him, fall,
 Searcht with his flaming brand: the bleeding eare
 Scene on the earth, revenge subdu'd his feares;
 Who lowdly roaring shook his threatned bands,
 And streight incountred those all healing hands.

They

They to his Head that Ornament risto'd,
And benefices for injuries asstor'd.

75

But O blinde Mischief ! I, who gave the Wound,
Am left at large; and he, who heal'd it, bound.

O Peter, canst thou yet forbear to throw
Thy body on the weapons of the Foe !

80

If thou would'st vindicate thy Lord, begin
First with thy selfe, and punish thy own Sin.

Thou that dar'st menace armies, thou that art
Fierc, as a Midian Tyger, of a heart

Invincible, nor knows what 'tis to dread ;

85

VVith Fortune, at the first incounter, fled.

A Fugitive, a Rebel ; one that hath

All crimes committed in this breach of faith.

VVho trowing hopes on his own strength erects,

Nor the selfe-flattering Mindes deceit suspects,

90

But his vaine Vertue trust ; let him in me

The sad example of his frailty see :

From slippery heights how pronely Mortals slide ;

Their heady errors punishing their pride.

VVhat can I adde to these misdeeds of mine !

95

VVho have defil'd the water, bread, and wine,

VVith my abhor'd defection ! O, could I

Those lips pollute with wilfull perjury,

But newly feasted with that sacred food,

Presenting his torne flesh, and powr'd-out blood !

100

O

- O Piety ! for this, thou Renegate ,
Did Jesus wash thy flying feet of late /
Not Jordan with two Heads, whose waters roule
From snow-top Libanus, can cleanse thy Soule :
105 Not thou Callithoe, nor that ample Lake,
From whose forsaken shore my birth I take,
Could'st thou blue Nerreus, in whose troubled Deep
Niles seven large Mouthes their foming currents sleep?
Or that red Sea, whose waves in Rapires flood
110 While our Fore-fathers past the parted Flood ?
These purging streames from thy own Springs must
Repentance, why are thy complaints so slow ! (slow,
Raise stormes of sighes ; let teares in torrents fall,
And on thy blushing cheekes deep furrows gall.
115 O so! run freely : beat thy stubborn breast :
Here spend thy rage ; these blowes become thee best.
This, wretched Cephas, for thy crimes I owe :
What can I for my injur'd Lord bestow ?
My deeds and sufferings disproportion'd are ;
120 Normust they in an equall sorrow share.
Should this Night ever last, to propagate
Increasing sorrowes, till subdu'd by Fate,
My penitent Soule this wasted flesh forsake,
Yet can my guilt no reparation make.
125 Swain eyes, now weep you ; then you should have wept,
Besprinkled my devotion, and have kept

That holy Watch, when interdicted Sleep
 Your drowfie lids did in his Lethe sleep.
 You should have dropt my brains into a Flood,
 Before he at that dire Tribunall stood:
 Ere thrice abjur'd, on me his looks he threw;
 Or ere th' accusing Bird of Dawning crew.
 Where shall I hide me / in what Dungeon may
 My troubled Soul avoid the wofull Day /
 Fly quickly to some melancholy Cave,
 In whose dark entrails thou maist finde a grave
 To bury thee alive: there waste thy yeares
 In chearish Sorrow, and unwitting Tears.

130

135

PONTIUS PILAT. CAIAPHAS.

T Arpean Jove; Mars, great Quirinus Sire; (Fire,
 You Household gods, snatcht from Troys funtrall
 With greater Zeal ador'd; when shall I pay
 My Vows! my Offerings on your Altars lay!
 And see those Roofs which top the Clouds! the Beams
 With burnisht gold inchac'd, and blazing Gems.
 Those Theaters; which ring with their applause
 Who on the conquered World impose their Lawes!
 And thee, the triple Earths imperious Guide,
 Great-Soul'd Tib'rius! whether thou reside
 On Tibers banks, ador'd by gratefull Rome;
 Ambitious of his residence, for whom

140

145

150

She

She gave the World; or Capre, much renown'd
 For soft delights, impoverish the Long-grown'd /
 Farre from my friends, farre from my native Soyl
 I here in honourable Exile toyl,

155 To curb a People whom the Gods disclaim :

Who cover under the usurped Name
 Of Pietty; their hate to all Man-kinde;
 Condemne the world; in their own vices blinde:
 And with false grounded fear abjure for One,

160 All those In-mortalis which the Heavens inthroned.

Their onely Law is to renounce all Laws:
 Their Error, which from others hatred draws,
 Fomenting their own discord, still provokes
 Their Spirits to Rebellion, who their yokes

165 Have oft attempted to shake-off; though they
 More easily are subdu'd; then taught to obey.

Cleare Justice, sincere Faith, bear witness you
 With how much grief our swords the Hebrews slew:
 But such as stubborn and inhumane are,

170 Unless they suffer, would inforce a War:

And Reason wgeth those who Scepters bear,
 Against their Nature, oft to prove severe.

I go to question what these Prelates would:
 Since they forbear to enter, lest they should

175 (Their Feast so neare) with my unhallowed Floort
 Their feet pollute. Whom this, by such a power

That holy Watch, when interdifted Sleep
 Your drowfie lids did in his Lethe fleep.
 You fhould have dropt my brains into a Flood,
 Before he at that dire Tribunall flood:
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 Since they forbear to enter, lest they should

175 (Their Feast so neare) with my unhallowed Floor
 Their feet pollute: Whom this, by such a power

In shackles led ! How reverend his aspect !
 How full of awe ! these Looks no guilt detect.
 Thou, Caiaphas, of Solyma the Prime,
 And Prince of Priests, relate th'imputed Crime.

180

CAIAPHAS.

Great Guardian of the Romane Peace, whom we
 Next Cæsar honour ; to be doom'd by thee
 Our Senate brings th' Infection of these Times :
 Whom we accuse of no suggested crimes.
 Those holy Rites which grave Antiquity
 First introduced, since defended by
 A long descent, this Innovator sought
 To abolish, and a new Religion taught
 Nor fearing the Recess of Gods own Seat,
 The Temples ruine sings, and Roof repleat
 With the full Deitie : disturbs the Feast
 Of the seventh Day, design'd for sacred Rest.
 Those lawes rejects which Moses pen reveal'd,
 Even those by God with dreadfull thunder seal'd.
 Nor so content ; with Heaven his furie warres,
 Aspires that Throne, and tramples on the Starres.
 Who stiles himself, though of ignoble birth,
 His onely sone, who made both Heaven and Earth.
 This, Death must expiate ; he hath judg'd his Cause,
 Who writ in leaves of Marble our ten Lawes.

185

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195

200

PILAT

PILAT.

- When Wrath, the Nurse of War, and thirst of gold
 Destructive Arts produc'd; the better Soul'd
 No peace nor safety found, inforc't to bear:
 Life, of it self infirme, through common fear
 105 Into Societies the scattered drew,
 Who by united forces potent grew:
 Intrenched Cities with high walls immur'd;
 But more by well-digested Lawes secur'd
 115 The Crime and Punishment proportion kept;
 And Wrongs, like Wolves, on their first Authors leapt:
 Justice from each Offence example took;
 And his own weapon the Delinquent strook:
 Spoil seiz'd on Rapine, Blood drew blood; deterr'd
 From doing that, which they to suffer fear'd.
 125 But more then humane plagues attend on those
 Who God provoke: he prosecutes his foes
 With sure revenge. Why should those Hands which tear
 The clouds with thunder, shake the World with fear;
 Their wrath to Man resign? The impious finde
 130 Their scourge: the terror of th'astonish'd Minde
 Affrights their peace: who feel what they deny;
 And fear an unbeleeved Deity.
 One Day no period to his torment gives:
 To tremble at the Name of Death he lives;

Still apprehending what then death is worse ;
 Long life awarded to prolong his curse.
 But if he have your laws infring'd, be you
 Your selves the judges, and his guilt pursue.

CAIAPHAS.

Although those ancient Laws, which now remain
 Among us, we acknowledge to retain
 From Romes free bounty ; yet to you 'tis knowne,
 Our curbed Power can death inflict on none.
 You, to whom Cæsars Fortunes recommend
 His Rods and Axes, sacred Rule defend.
 This guilty Wretch, whose practises we feare,
 Of late his place of birth forsaking, where
 The Sea is honour'd with Tiberius Name,
 With troopes of Clients to this City came.
 Who seeds of War among the Vulgar sows:
 With what injustice Romane Armes impose
 Their Tribute on a Nation ever free.
 With magick Charmes, and Stygian compact, he
 Attracts beliefe : denies the dead their rest,
 Of those un-enw'd Mansions dispossess
 By wicked Spels. These prodigies delude
 The novelty-affecting Multitude :
 Whom for their Lord their loud Hosannas greet ;
 And strew the noble Palme beneath his feet.

Imboldned

225

230

235

240

245

235 Imboldned by these Arts ; He, as his own
 250 By birth, aspires to Davids ancient Throne.
 When Rome, provok'd by his rebellion, shall
 Arme her just Griefe ; we by the sword must fall,
 Our City sinke in flames, our Countrey lye
 Depopulated. But since One must dye
 255 To save the Generall ; sentenc'd by thy breath,
 Let him redeeme his Nation with his death.

PILAT.

Such doubtfull causes grave advice require :
 Here, if you please, attend ; while I retire.
 The Prisoner to the Souldiers care commit :
 160 On whom this day we will in judgement sit.

CHORVS OF JEWISH
WOMEN.

140 **Y**OU lofty towers of Solyma,
 Thou ancient Throne of Sovereign sway :
 To thee the conquered Tribute pay'd,
 From th' Isthmos, crown'd with Ebon shade,
 155 To great Euphrates trembling Streames :
 Arabians, scorch'd by Phœbus beames.
 Th' admiring Queen, wing'd with thy Fame,
 From her black-peopled Empire came.

Great Kings, ambitious of thy love,
To joyne with thee in friendship strove.
Those who Canopus Scepter bore;
Those Monarchs who the Sun adore,
And o're the wealthy Orient reigne:
Sarrana, Sovereigne of the Main.
Now, ah! a miserable Thrall!
O, nothing, but a prey to all!
This Land, t'one God once chafly wed,
How often hath she chang'd her Head,
Since they our Temples ruin'd pride
With bad presage reedifi'd!
Since those, in forrein bondage born,
Did with their servile Fates returne!
On us Antiochus guilt reflects:
Our Fathers Sinnes sit on our necks,
What durst that wicked Age not do,
Which could those Altars naked view,
Oft flaming with celestiall Fire!
Provoking Heavens deserved ire
With their adult'rat Sacrifice!
For this did Ours so highly prize
Th'Ionian Gods, by mortals made,
And incense to those Idols pay'd!
Since when th'Accurst their brothers slew;
Wives, lesse malicious poyson brew;

Sons

274

275

280

285

290

- 295 Sons fall by Mothers : we have known
 That, which will be believ'd by none.
 Twice vanquished by Romane Armes ;
 Twice have their Conquerours our harmes
 Remov'd for greater : Fortunes change
 300 To our proud Masters prov'd as strange.
 Yet this no lesse our grief provokes,
 Our kindred beare divided yokes :
 One part by Romane bondage wrung ;
 The other two by Brothers, sprung
 305 From Savage Idumians, whom
 Our Fathers have so oft ore-come.
 O thou the Hope, the onely One
 Of our distress, and ruin'd Throne ;
 Of whom, with a prophetick tongue,
 310 To Judah dying Jacob sung :
 The crown'd Muse on ivory Lyre,
 His breast inflam'd with holy Fire,
 This oft fore-told ; That thou shouldst free
 The People consecrate to thee ;
 315 That thou, triumphing, shouldst revoke
 Sweet Peace, then never to be broke ;
 When free'd Judah should obey
 One Lord, and all affect his Sway.
 O when shall we behold thy Face,
 320 So often promis'd to our Race !

If Prophets, who have won belief
By our mishaps and flowing grief,
Of joyfull change as truly sung;
Thy absence should not now belong.
Thee, by thy Vertue, we intreat;
The Temples Vaile, the Mercies Seat;
That Name, by which our Fathers swart,
Which in our vulgar Speech we dare
Not utter, to compassionate
Thy Kindreds Teares, and ruin'd State.
Hast, to our great Redemption, hast,
O thou most Holy: and at last
Blesse with thy Presence; that we may
To thee our Vowes devoutly pay.

329

330

THE

THE THIRD ACT.

JUDAS. CAIAPHAS.

YOU who preserve your pure integrity;

O you whose crimes transcend not credit, fly
Farre from my presence ! whose invenom'd sight
Pollutes the guilty. Thou, who wrong and right

5 Distinctly canst discern ; whose gentle brest
All faith hath not abandon'd, but art blest
With children, brothers, friends; nor hast declin'd
The sweet affections of a pious Minde ;
Shut up the winding entry of thine eare,

10 Nor let the world of such a bargain heare.

A Sinne so horrible should be to none
Besides the desperate Contractors known.

Wher's now that mitred Chief ? where that dire Train
Of Sacrificers, worthy to be slain

15 On their own Altars ? I have found my Curse :
The Sun, except my self, sees nothing worse.

Heare, without hire ; O heare the too well known :
If you seek for a witnesse ; I am one

That can the truth reveal : Or would you finde

20 A Villain ? Her's a self-accusing Minde.

That sacred Life, O most immaculate !
More then my Malters ! to your deadly Hate

Have

Have I betray'd: discharge my hands I may,
 Although not of the Guilt, yet of the Prey.
 Receive the gift you gave: a treachery
 Second to mine, you may of others buy.

CAIAPHAS.

If thou accuse thy selfe of such a Sin
 Deservedly, thou hast a Court with-in,
 That will condemne thee. Thy offences be
 No Crimes of ours: our consciences are free.
 Nor shall the sacred Treasury receive
 The price of bloud. Thee to thy Fate we leave.

JVDAS.

Is this the doctrine of your piety
 To approve the Crime, yet hate the Hire? O fly,
 Fly, wretch, unto the Altar, and pollute
 The Temple with thy Sins accursed fruite.
 Nor will I for my selfe with hopelesse praier
 Solicit Heaven; lost in my owne despaire;
 But Gods sterne Justice urge, that we, who were
 Joyn'd in the guilt, may equall vengeance beare.
 Nor shall I in my punishment proove slow:
 Behold, your Leader will before you go;
 'Tis fit you follow; to those silent Deepes,
 Those horrid Shades, where Sorrow never sleeps.

Thou

- 45 Thou great Director of the rouling Starres,
Vnlesse thou idly lookst on mens affaires,
And vainly we thy brutish Thunder feare ;
Why should thy land so dire a Monster beare ?
Or the Sun not retire, and yet behold ?
- 50 If those thy fearefull punishments of old
Require belife, in one unite them all :
Let Seas in Cataracts from Meteors fall,
Afford no shore, but swallow in their Brine ;
That so the Worlds first ruine may prove mine.
- 55 Let melting Stars their sulphurous surfet shed,
And all the Heavenly Fires fall on my Head.
And thou, O injur'd Earth, thy jawes extend,
That I may to th' infernall Shades descend :
Lesse cause had thy revenge, when she the fire
- 60 Inrag'd Conspirators devour'd alive.
Those evils which amas'd the former-times,
Thy fury hath consum'd on smaller Crimes,
O slow revenger of his injuries,
And he thy Son : some fearefull death devise ;
- 65 Vnknowne, and horrid : Or shall I pursue
My owne offence, and ask what thou shouldst doe ?
You Legions of Heavens Exals, you who take
Revenge on Mortals for the crimes you make ;
Why troope you thus about me ? Or what need
- 70 These terrors ? Is my punishment decreet'd

In Hell already ? Furies, now I come.

In your darke dungeons what more horrid Rome

Shall now devoure me ? Must I to that Place,

Where the curs'd Father of a wicked Race

Your scourges feelles ? who, when the world was new, 75

And but posselt by foute, his brother slew.

Or where that faithlesse Prince blasphem'es ? then all

His Host more eminent ; who lest his fall

Should honour to his enemies afford,

Made way for hated Life with his own sword. 80

He most affects me, who his fathers Chaire

Vsurp'd ; when caught by his revenging Haire,

He lost the Earth and Life : the way he led

T'avoided Death, my willing feet shall tread.

Master, I fly to anticipate the event 85

Of my foule crime with equall punishment.

PONTIUS PILAT.

THE JEWS.

HOrror distracts my sense : irresolute

Whether I should break silence, or sit mute.

Envy th'accus'd condemnes, whom Justice clears.

I must confesse, perswaded by my Feares, 90

Lest I this State and People should insence,

I wisht they could have prov'd that great Offence.

Yet

- Yet whatsoever they inforc'd of late,
 No fault of his reveal'd, but their own hate.
 95 His silence was a vanquishing reply.
 Who for detecting their false piety
 (Whose supercilious looks, with fasting pale,
 Close avarice, and proud ambition vaile)
 Is by their Arts made guilty: One that slight
 100 The God they adore, and violates his Rites.
 From hence those many-nam'd Offences spring;
 And his aspiring to become their King.
 Can those poore Fishers of that In-land Sea,
 And women, following him from Galile,
 105 So great a Spirit in their Leader raise;
 That Rome should feare, whom all the World obayes.
 Yet he avers his Kingdome is unknown,
 Nor of this World; and bows to Cæsars Throne.
 Prov'd by th'event: for when the Vulgar bound
 110 His yeelding hands, they no resistance found.
 But his endowments, zealous in defence
 Of clouded Truth, their mortall hate incense.
 Follow'd by few, who like affections beare,
 And with belife their Masters doctrine heare.
 115 If true, he may speak freely; nor must dye
 For Ostentation, though he broach a lye.
 But if distracted, that's a punishment
 Even to it selfe, and Justice doth prevent.

He

He, whom this Annual Solemnity
 Hath now invited to the Temple by
 His Father built, whose Kingdome borders on
 The land innobled by Agenor's Throne,
 Of these stupendious acts by Rumour spread
 Could fixe no faith, though in his City bred.
 To laughter doom'd, his Rivall Herod scorn'd ;
 And sent him back, in purple robes adorn'd.
 The implacable, now far more fiercely bent
 To prosecute the twice-found innocent :
 Perhaps afraid lest they their owne should loose,
 Unless they him of forged guilt accuse.
 But when Revenge doth once the Minde ingage ;
 O how it raves ! lost to all sense but rage !
 No Lionesse, late of her whelps bereft,
 With wilder fury prosecutes the Theft.
 O Shame ! through feare I sought to shield the Right
 With honest Fraud, and Justice steale by slight :
 As when the labouring Bark, too weak to stem
 The boysterous Tide, obliquely cuts the stream.
 They have an ancient Custome, if we may
 Believe the Jews, derived from that Day
 When the delivered Sons of Israel
 Fled from those banks whose floods in summer swell :
 That ever when the Vernal Moone shall joyne
 Her silver Orb, and in full lustre shine,

They

- 145 They should some one release, to gratifie
 The People, by their Law condemn'd to die.
 Now, hoping to have free'd the Innocent,
 The violent Priests my Clemency prevent:
 Who urge the heady Vulgar to demand
 150 One Barrabas; a Thiefe, who had a hand
 In every murder, hot with humane blood.
 How little it avails us to be good!
 Preposterous Favour! through the hate they beare
 His guiltlesse Soule, their Votes the guilty cleare.
 155 And now my Wifes not idle dreames perplex
 My strugling thoughts, which all this night did vex
 Her troubled slumbers: who conjures me by
 All that is holy, all the Gods, that I
 Should not the laws of Justice violate
 160 To gratifie so undeserv'd a hate.
 For this shall I the Hebrew Fathers flight,
 Th'indeavours of a Nation so unite,
 Committed to my charge? Shall I for One
 Poore Abiect, forfeit all the good I have done?
 165 These pester'd Wals all Jewry now infold;
 The Houses hardly can their Strangers hold,
 Sent from all parts to this great Festivall:
 What if the Vulgar to their weapons fall?
 Who knows the end, if once the Storme begin?
 170 Sure I, their Judge, egregious praise should win

By troubling of the publique Peace, Shall I
 Then render him to death ? Impiety !
 For what offence ? Is his offence not great,
 Whose innovation may a warre beget ?
 Lest Empire suffer, they who scepters beare 175
 Oft make a Crime, and punish what they feare.
 One hope remains : Our Souldiers the Free-borne,
 And yet by our command, with whips have torne
 A sight so full of pitty may assuage
 The swiftly-spreading fire of popular Rage. 180
 Look on this Spectacle ! his armes all o're
 With lashes gall'd, deep dy'd in their own gore !
 His sides exhausted ! all the rest appears
 Like that Fictitious Scarlet which he weares !
 And for a Crown, the wreathed Thornes insol'd 185
 His bleeding browes ! With grieve his grieve behold !

JEWES.

Away with him : from this Contagion free
 Th'infected Earth, and naile him on a Tree.

PILAT.

What, crucifie your King ?

JEWES.

Dominion can
 No Rivall brook. His rule, a Law to Man,

Whom 190

Whom Rome adores, we readily obey:
 And will admit of none but Cæsars Sway.
 He Cæsars right usurps, who hopes to ascend
 The Hebrew Throne. Thy own affairs intend.
 197 Dost thou discharge thy Masters trust, if in
 Thy government a president begin
 So full of danger, tending to the rape
 Of Majesty? Shall treason thus escape?

PILAT.

The Tumult swells: the Vulgar and the Great,
 200 Joyne in their Votes with contributed heat.
 Whose whisperings such a change of murmur raise
 As when the rising Windes first Fury strays (forme
 'Mong wave-beat Rocks; when gathering Clouds de-
 The face of Heaven, whose Wrath begets a Storme:
 205 The fearefull Pilot then distrusts the Skies,
 And to the neerest Port for refuge flies.
 To these rude Clamours they mine cares inure:
 Such sharpe diseases crave a sudden cure.
 You my Attendants, hither quickly bring
 210 Spot-purging Water from the living Spring,
 Thou liquid Chrystall, from pollution cleare;
 And you my innocent hands like record beare,
 On whom these cleansing streames so purely runne;
 I voluntarily have nothing done.

Nor am I guilty, though he guiltlesse die :
Yours is the Crime ; his Blood upon you lie.

215

JEWES.

Rest thou secure. If his destruction shall
Draw down celestially Vengeance, let it fall
Thick on our heads, in punishment renew :
And ever our dispersed Race pursue.

210

PILAT.

Then I, from this Tribunall, mounted on
Imbellish'd Marble, Judgements awfull Throne,
Thus censure : Lead him to the Crosse ; and by
A servil death let Judahs King there dye.

CHORVS OF JEWISH
WOMEN. JESVS.

WE all deplore thy miseries ;
For Thee we beat our breasts ; our eyes
In bitter teares their moisture shed :
If thou be he by Ravens fed,
Aloft on flaming Chariot born ;
Yet wouldst to cruell Lords return :
Or that sad Bard, believ'd too late,
Who sung his Countreys servil Fate ;

215

230

Now

- Now come to sigh her destiny,
A like unhappy ; twice to dye :
135 Or he, long nunnish'd in the Wood,
Wholste in Jordans cleansing Flood
So many wash'd ; that durst reprove
A King for his incessious love ;
Slain for a Dancer. If the same,
140 Or other of an elder fame,
Sent back to Earth, in vices drown'd,
To raise it from that dark Profound ;
'Tis sure thy Sanctitie exceeds,
Blaz'd by thy Vertue and thy Deeds.
145 O never more, ring'd with a Throng
Of Followers, shall thy sacred tongue
Inform our Actions ; nor the way
To Heaven, and heavenly joyes, display
The Blind, who now the unknown light
150 Beholds, scarce trusting his own sight,
Thy gift, shall not the Giver see.
Those maladies, subdurd by thee,
Which powerfull Art and Hearbs desie,
No more thy soveraign Touch shall fly.
155 Nor Loaves, so tacidly increast,
Againe so many thousands feast.
Thou Rule of Lifes Perfection,
By Practice, as by Precept, shown ;

Late hemb'd with Auditors, whose store
Incumbred the too narrow Shore, 160
The Mountains cover'd with their Preasse,
The Mountains then their People lesse;
For whom our Youths their garments strew,
Victorious Boughs before thee threw,
While thou in Triumph rid'st along, 165
Saluted with a joyfull Seng :
Now, see what change from Fortune Springs !
O dire Vicissitude of Things !
Betray'd, abandon'd by thy owne ;
Drag'd by thy Foes, oppos'd by none. 170
Thou hope of our afflicted state,
Thou Balme of Life, and Lord of Fate ;
Not erst to such unworthy hands
Did'st thou submit thy powerfull Hands.
Lo, he who gave the dumbe a tongue, 175
With patient silence bears his wrong !
The Souldier, ah ! renews his blows ;
The whip new-op'ned furrows shows,
Which now in angry tumors swell :
To us their wrath the Romans sel. 180
Lo, how his members flow ! the smart
Confin'd to no particular part :
His stripes, which make all but one sore,
Run in confused streames of gore.

- 215 Art thou the Slave of thy owne Fate,
 To beare thy torments curst waight?
 What Arab, though he wildly stray
 In wandring Tents, and live by prey;
 Or Cyclop, who no pittie knowes,
 290 Would such a cruel task impose?
 O that the fatall pressure might
 Sink thee to Earth, nor weigh more light
 Then Death upon thee; that thy weake
 Vntwisted thread of life might breake!
 395 It were a blessing so to dye:
 But O for how great cruelty
 Art thou reserv'd: the Crosse thou now
 Support'st, must with thy burden bow.

JESVS.

- Daughters of Solyma, no more
 300 My wrongs thus passionately deplore.
 These teares for future sorrows keep:
 Wives, for your selves and children weep.
 That horrid day will shortly come,
 When you shall blesse the barren Wombe,
 305 And Brest that never infant fed:
 Then shall you wish the mountains head
 Would from his trembling basis slide,
 And all in tomb's of ruins hide.

CHORUS.

Alas ! thou spotlesse Sacrifice
 To greedy Death ! no more our eyes
 Shall see thy Face ! ah, never more
 Shalt thou return from Deaths dark shore.
 Though LAZARUS, late at thy call,
 Brake through the bars of Funerall ;
 Rais'd from that Prison to review
 The World which then he hardly knew :
 Who forth-with former sense regains ;
 The blood sprung in his heated Veins ;
 His sinews supple grew, yet were
 Again almost conjeal'd with feare.
 Thy followers, Sadock, now may know
 Their Error from the Shades below.
 A Few, belov'd by the Most High,
 Through Vertue of the Deitie,
 To others rarely rendred breath :
 None ever rais'd himseife from death,

310

315

320

325

THE

THE FOVRTH ACT.

FIRST NYNCIVS. CHORVS OF
JEWISH WOMEN.
SECOND NYNCIVS.

I From the horrid'st Act that ever fed
The fire of barbarous Rage, at length am fled:
Yet O too neare! The Object still pursues;
Flotes in mine eyes, that sad Scene renewes.

CHORVS.

Art thou a witnesse of his miserie?
Saw'st thou the Galilean Prophet die?

I. NYNCIVS.

Those Savages, to Scythian Rocks confin'd,
Who know no God, nor vertue of the Minde,
But onely Sense pursue; who hunger tame
With slaughtered Lives; they, and their food, the same;
Would this detest.

CHORVS.

Vain Innocence! would none
Lend him a teare! wee all transform'd to stone!

I. NYNCIVS.

I. NUNCIUS.

No certainly : yet so commiserate,
 As Pitié prov'd more tyrannous then Hate.
 The cursed Tree with too much weight oppress
 His slooping shoulders : Death had now releas'd
 His fainting Soul : but O, the Lenitie
 Of Malice would not suffer him to die,
 Part of the load impos'd with idle scorn
 On Lybian Simon, in Cyrene born.
 To whom th'affected quiet of the fields,
 Secur'd by Poverty, no safety yetlds.
 The Furies of the Citie him surpris'd,
 Who from the victs of the Citie flies:
 Who beares not his own burden, that none may
 Misdoubt, the Innocent became their prey.

15

20

25

CHORVS.

Forth-with unmask this wretched face of Wo:
 All that he suffer'd, and the manner show ;
 What words brake from his sorrow ; give thy tongue
 A liberall scope : Our mindees not seldome long
 To know what they abhorre: nor spare our cares ;
 What can be heard, is fancied by our feares.

30

I. NUNCIUS.

I. NVNCIVS.

With-out the Citie, on that side which lies
Exposed to the boysterous injuries

35 Of the cold North, to War a farall Way,
Infamous by our slaughters, Golgotha
Exalts his Rock. No flowers there paint the field,
Nor flourishing trees refreshing shadows yield:
The ground all white, with bones of mortalls spread,

40 Stencht with the putrefaction of the dead,
And reliques of unburied Carcases.
Who on his aged Fathers throat durst sease,
Rip-up his mothers wombe; who poyson drest
For his own brother; or his unknown Guest
45 Betray'd, and gave his mangled flesh for food
Vnto the wild inhabitants of the Wood;
This Stage of Death deserv'd: while every soule
Misdeed of theirs pursues the guilty Soule.

Now when the Nazarite at this dismall place

50 Arrived, with a weak and tardy pace;
Least he should die too quickly, some preserre
Sweet wine, mixt with the bitter teares of Myrthe.
He of the idle present hardly calls;

55 But to incounter with his torments hastes.
The Steel now bor'd his feet, whose slit veines spout
Like pierced conduits; both his armes stretch out.

His

His hands fixt with two nailes. While his great Soufe
These tortures suffer'd, while the rising Bole
Forfook the Earth, and crimson Torrents sprung
From his fresh wounds, he gave his Grief no tongue. 60
The Crosse advanc'd and fixt; then, as more nigh
To his own Heaven, his eyes bent on the Skie,
Among such never to be equal'd woes
(Who would beleeeve it !) pities his stern foes;
And thinks those false Contrivers, those who got'd 65
His flesh with wounds, more fit to be deplor'd :
Who even their merited destruction feares;
And falsely judg'd, the truly guilty clears.
Father, he cries, forgive this sinner they knew
Not what they did, nor know what now they do. 70
Mean-while the Souldiers, who in bloud delight,
With hearts more hard then Rocks, behold this sight;
And savage Rigor never reconcil'd
To Pitty, all humanitie exil'd :
Who, us'd to pillage, now intend their prey; 75
Nor for his death, though then a dying, stay;
But he alive, and looking on, divide
The Spoil; yet more in the Spectatour joy'd,
Fury in trifles sports: their scorn his poore,
Yet parted garments, distribute to foure. 80
His inward Robe, with one contexture knit,
Nor of the like division would admit,

Their

Their votes to the dispose of *Lotus* referre,
Electing Chance for their blinde Arbiter.

65 Nor wast the least of evils to behold
Th'ignoble Partners of his pain; who old
In mischief rob'd the murder'd Passengers;
Follow'd by Troops, that fill'd the Night with scares.
While thus they hung, none could the doubt explain,

65 90 VVhether He more had sav'd then They had slain.
The numerous Index of each bloody deed
Now brand their lives: when those who could not read
At such a distance, of the next inquire
For what they dy'd; who had the same desire.

95 But above his declining Head they hung
A table in three Languages: the Tongue,
The first of tongues, which taught our Abrahamites
Those heavenly Precepts, and mysterious Rites;
Next, that which to th'informed World imparts

100 The Grecian Industry, and learned Arts;
Then this, from whence the conquer'd Earth now takes
Her Lawes, and at the Romane Virtue quakes;
All of one sense. His place of birth, his Name
Declare; and for the Hebrew King proclame.

105 After the bloody Priests so long had fed
On this lov'd Spectacle; at length they read
The Title: and in such a miserie,
So full of ruth, found something to envy.

The

The Governour intreating to take down
 That glorious Sule; lest he the Hebrew Crown
 Should vindicate in Death; and so deny
 That Princes by Subordinates should die,
 But who that Day so readily compli'd
 To give a life, austere this deni'd.

119

CHORVS.

While lingring Death his sad release deferr'd,
 How lookt the standers-by? what words were heard?

119

I. NVNCIVS.

Not all alike: discording murmurs rise.
 Some, with transfixed hearts, and wounded eyes,
 Astonisht stand: some joy in his slow fate,
 And to the last extend their Barbarous hate.
 Motion it self variety begets,
 And by a strange vicissitude regrets
 What it affected, nor one posture beared:
 Teares scornfull laughter raise, and laughter teares.
 Who to the Temple from th'impoverisht shore
 Of Galilee his followed steps adore,
 And ministred to his life, now of his End
 The Witnesses; still to their dying friend
 Their faith preserve: which, as they could, they show
 In all th'expressions of a perfect woe.

120

121

122

Onc

- One, from her panning breast her garments tare ;
Another, the bright tresses of her haire ;
This , with her naked armes her bosome bears ;
The hollow rock Her fearfull shriekes repeat ;
135 She, stiff with sorrow. But what grief could vie
With that example of all piety ,
His virgin Mothers ! this affords no way
To lessening teares; nor could it self display.
Where should she fix her looks ! if on the ground ;
140 She sees that with her blood, he bleeding, drown'd :
Or if she raise her eyes; the killing sight
Of her wombes tortur'd Issue quencht their light.
Fearing to look on either, both disclose
Their terrours ; who now licences her woes.
145 Ready to have slept forward, and imbrast
The bloody Crosse, her feeble lims stuck fast :
Her feet their motion lost ; her voice in vain
A passage sought: such Grief could not complain.
Whose Soul almost as great a Sorrow slung,
150 As his, who on the Tree in torments hung.
That Yough, one of the Twelve, so dignifi'd
By his deare Masters love, stood by her side.
Beholding this sad Paire, those Souls that were
To him then life, while life remain'd, more deare ;
155 He found an other Crosse: his spirits melt
More for the sorrow seen, then torments felt.

At length, in strength transcending either, brake
 The barres of his long silence, and thus spake :
 A legacie to each of you I leave :
 Mother, this sonne in stead of me receive 160
 By thy adoption : and thou gentle boy,
 The seed of Zebedee, late my joy,
 Thy friend now for thy mother take. This said,
 Again he to his torments bow'd his Head.
 The Vulgar with the Elders of our Race, 165
 And Souldiers, shake their heads in his disgrace :
 Is this the man, said they, whose hands can raise
 The Temple, and rebuild it in three dayes ?
 Now shew thy strength. Or if the Thunderer 170
 Above the rank of Mortalls thee preferre,
 Acknowledg'd for his Heir ; let him descend,
 Confirm thy hopes, and timely succour lend.
 Behold, the help thou gav'st to others, failes
 The Author. Break these Bonds, these stubborn Nails,
 And from the Crosse descend : then we will say 175
 Thou art our King, and thy Commands obey.
 Nor wast enough that the surrounding Throng
 Wound with reproches : Who besides him hung,
 Doth now again a murderers minde disclose ;
 And in his punishment more wicked growes. 180
 Who thus : If shoulde he whom God did choose
 To Govern the freed Nation of the Jews,

Thy

- Thy self, and us release: thus honour win.
 The Partner of his death, as of his sinne,
 185 Who had his fiercenesse, with the thief, cast-off,
 Ill brookes, and thus reprooves, that impious scoff:
 Hast thou as yet not learnt to acknowledge God?
 Nor sacred Justice fear? who now the rod
 Of vengeance feel'st? wilt thou again offend,
 190 And to the jaws of Hell thy guilt extend?
 This death we owe to our impiety:
 But what are his misdeeds? why should he die?
 Then looking on his face with dropping eyes:
 Forgive me, O forgive a wretch, he cries:
 195 And O my Lord, my King, when thou shalt be
 Restor'd to thy own Heaven, remember me.
 He mildly gives consent; and from the barres
 Of that sad Crosse, thus rais'd him to the Starrs:
 With me, a happy Guest, thou shalt enjoy
 200 Those sacred Orchards where no frosts destroy
 The eternall Spring, before the Morne display
 The purple Ensigne of th' ensuing Day.

CHORVS.

- What's this! the Centre pants with sudden throwe!
 And trembling Earth a sad distemper shewes!
 205 The Sun, affrighted, hides his golden Head;
 From hence by an unknown Eclipse led!

D

Irregular

Irregular Heavens abortive shades display;
 And Night usurpes the empty Throne of Day!
 What threats do these dire Prodigies portend
 To our offending Race! Those ills transcend 210
 All that can be imagin'd, which inforce
 Disturbed Nature to forget her Course.
 I heare approaching sect: What ere thou art,
 Whom darknesse from our sight conceales, impart
 All that thou know'st to our prepared eares: 215
 Accomplish, or dissolve our pressing fears.

II NVNCIVS.

Fury (from which, if loose, the Earth had fled)
 And fatall Starres have their event: He's dead.

CHORVS.

O Heaven! we pardon now Dayes hasty flight;
 Nor will complain, since they have quencht this light. 220
 Yet tell how he dispos'd of his last breath;
 The passages, and order of his death. *

II NVNCIVS.

As the declining Sun the shades increast,
 Reflecting on the more removed East,
 His blazing haire grew black: no clouds obscures 225
 His vanish Light; this his own Orb immures.

The

The Dayes fourth part as yet invests the Pole,
 Were this a Day; when from the afflicted Soule
 This voice was clearly heard, not like the breath

210 130 Of those who labour between life and death;
 My God, O why dost thou thy own forsake!

VVhich purposely the Multitude mistake,
 But to prolong their cruel mirth; who said,
 He on the Thebian Prophet calls for aid;

215 135 Now to return, and draw from Heaven again
 Devouring Showres of Fire, or Flouds of Rain.

VVith silence this he indures. His body rent,
 His bloud exhausted, and his Spirits spent,
 He cry'd; I Thirst. As servants to his will,

220 140 The greedy hollowes of a sponge they fill
 VVith vinegar, which Hyssops sprigs combine,
 And on a reed exalt the deadly Wine.

This scarcely tasted, his pale lips once more
 He opens, and now lowder then before

225 145 Cry'd, All is finisht; here my labours end:
 To thee, O heavenly Father, I commend
 My parting Soul. This said, hung down his head;
 And with his words his mixed Spirits fled:
 Leaving his body, which again must bleed,

230 150 Now senselesse of the Crosse. From prison freed,
 Those happy seats he enjoyes, by God assign'd
 To injur'd Vertue, and th'etheriall Minde.

But Terrours, which with Nature war, affright
 Our peacelesse Souls. The World hath lost its Light:
 Heaven, and the Deepse below, our Guilt pursue: 255
 Pale troops of wandering Ghosts now hurrie through
 The holy Citie; whom, from her unknown
 And secret Wombe, the trembling Earth hath thrown,
 The cleaving Rocks their horrid jaws display:
 And yawning Tombes afford the dead a way 260
 To those that live. Heaven is the generall
 And undistinguisht Sepulchre to all.
 Old Chaos now returns. Ambitious Night
 Impatient of alternate Rule, or Right,
 Such as before the Dayes ethernall birth, 265
 With her own shady People fills the Earth.

CHORVS.

How did the many-minded People look
 At these Portents? with what affection strook?

II. NVNCIVS.

The Lamentations, mixed with the cries
 Of weeping Women, in low'd Vollics rise. 270
 Those who had known him, who his followers were
 While yet he liv'd, and did in death adhere,
 In that new Night sighs from their sorrowes send;
 And to those Heavens they could not see, extend

Their

- 175 Their pious hands; complaining that the Sun
 Would then appeare when this was to be done.
 The safety of their lives the Vulgar dread :
 Some for themselves lament, some for the dead ;
 Others the ruine of the world bewaile.
 180 Their Courages the cruel Romanes faile :
 Those hands, which knew no peace, now lazie grew ;
 And conquering Feare to earth their weapons threw.
 Th'amaz'd Centurion with our thoughts compli'd;
 And swore the Heros most unjustly dy'd :
 185 Whose punishment the Earth could hardly brook,
 But groaning, with a horrid motion shook.
 Confirmed by the Dayes prodigious flight
 To be a beame of the celestiaall Light :
 And so the mourning Heavens inverted face,
 190 Showes to the Vnder world his Heavenly Race.

CHORVS.

Why flock the People to the Temple thus ?
 No cause, excepting piety, in us
 Can want belief. Hope they to satisfie
 With Sacrifice the Wrath of the most High ?

II. NVNCIVS.

- 195 New prodigies, as horrid, thither hale
 Th'astonish'd Multitude. The Temples Vale

That hung on gilded Beames in purple dy'd,
Asunder rent, and fell on either side.
The trust of what was sacred is betray'd;
And all the Hebrew Mysteries display'd. 300
That fatall Ark, so terrible of old
To our palefoes, which Cherubins of Gold
Veil'd with their hovering wings; whose closure held
Those two-leav'd Tables, wherein God reveal'd
His sacred Lawes; That Food which by a new 305
Example fell from Heaven in fruitfull Dew
About our Tents, and tacidly express
By intermitted showres the seventh Dayes rest;
The Rod with never dying blossoms spread;
Which with a Miter honour Aarons Head 310
These, with th'old Temple perisht: Th'eye could reach
No object in this rupture, but the Breach.
What was from former Ages hid, is shown;
Which struck so great a reverence when unknown.
The Temple flames with flames; and to the sight 315
That fear'd Recessè disclos'd with its own Light.
Either Religion from their fury flies,
Leaving it naked to profaner eyes:
Or God doth this abhorred Seat reject,
And will his Temple in the Minde erect. 320

CHORVS.

CHORVS.

Shall Punishment in Death yet finde an end ?
 Shall his cold Corps to earth in peace descend ?
 Or naked hang, and with so dire a sight
 Profane the Vesper of the sacred Night ?

II. NVNCIVS.

- 325 Too late Religion warms their savage breasts,
 Lest that neare Houre, which harbengers their Feast,
 Should take them unprepar'd: to Pilat they
 Repaire ; intreat him that the Souldier may
 From bloody crossestake their bodies down,
 330 Before their Festivalls the Morning crown :
 That no uncleannesse might from thence arise ;
 In memory of th' Egyptian Sacrifice.
 The leggs of the two Thieves, they brake, whose breath
 Yet groan'd between the bounds of life and death,
 335 The crashing bones report a dreadfull sound ;
 While both their souls at once a passage found.
 Nor had the Cohort lesse to Iesus done,
 Who now the Course prescrib'd by Fate had runne :
 But dead, deep in his side his trembling speare
 340 A Souldier strake : his entrails bare appeare ;
 And from that wide-mouth'd Orifice, a flood
 Of water gush, mixt with a stream of blood,

The

The Crosses now discharged of their freight,
 The People fled; not with one look or thought :
 Part sad, and part amaz'd. Spent Fury dies.
 Whither so fast ? run you to sacrifice
 A silly Lambe ? too mean an Offering
 Is this for you, who have sacrific'd your King.

345

CHORVS.

Either deceiv'd by the ambiguous Day,
 Or troops of mourners to my eyes display
 A perfect Sorrow : Women with their bare
 And bleeding breasts, drown'd cheeks, dishevel'd haire.
 The Souldiers slowly march, with knees that bend
 Beneath their seares, and Pilats staires ascend.

350

CHORVS OF ROMANE
SOLDIERS.

O Thou who on thy flaming Chariot rid'st,
 And with perpetuall Motion Time divid'st ;
 Great King of Day, from whose farre-darting Eye
 Night-wandering Stars with fainting Splendor flie ;
 Whither, thus intercepted, dost thou stray !
 Through what an unknown darknesse lies thy way !
 In Heaven, what new-born Night the Day invades !
 The Mariner that sails by Tyrian Gades,

355

360

As

As yet sees not thy panting Horses sleepe
Their fiery fet-locks in th'Hesperian Deep.

365 No pitchy storme, wrapt up in swelling Clouds
By Earth exhal'd, thy golden I resses shrouds:
Nor thy pale Sister in her wandering Race
With interposed wheeles obscures thy Face;
But now farre-off retires with her stolne Light,

370 Till in a silver Orbe her hornes unite.
Hath some Thessalian Witch with Charms unknown
Surpriz'd and bound thee! What new Phaëton
With feeble hands to guide thy Charriot strives,
And farre from the deserted Zodiack drives!

375 What horrid fact, before th'approach of Night,
Deservedly deprives the World of Light!
As when stern Atreus to his Brother gave
His Childrens flesh, who made his owne their grave:
Or when the Vestall Ilia's God-like Sun,

380 Who our unbounded Monarchie begun,
Was in a hundred pieces cut; by theft
At once of Life and Funerals bereft.
Or hath that Day wherein the Gods were borne
Finish'd the Course of Heaven in its returne;

385 And now the aged Stars refuse to run
Beyond that place from whence they first begun!
Nature, what plagues dost thou to thine intend!
Whither shrinks this hugh Masse! what fatall end!

If now the Generall Floud againe retire,
If the World perish by licentious Fire, 390
What shall of those devouring Seas become !
Where shall those funerall Ashes finde a Tomb !
What ever innovates the Course of Things,
To men alone, nor Nations, ruine brings :
Either the groaning Worlds disordered Frame 395
Now suffers, or that Power which guides the same.
Doe proud Titanians with their impious War
Again provoke th'Olympian Thunderer ?
Is there a mischief extant, greater then
Dire Python, or the Snake of Lerna's Fen, 400
That poysons the pure Heavens with Viperous breath ?
What God, from Gods deriv'd, oppress'd by Death,
Is now in his own Heaven bewail'd ? Divine
Lycus gave to man lesse precious Wine ;
Not Hercules so many Monsters slew ; 405
Vnshorne Apollo lesse in Physick knew.
Sure we with darknesse are invelliped
Because that innocent bloud by Envy shed,
So deare unto the Gods, this place defam'd :
VWhich shook the Earth, and made the Day asham'd. 410
Great Father of us all, whose Influence
Informes the World thou mad'st ; though Sin incense
Thy just displeasure, easie to forgive
Those who confesse, and for their Vices grieve ;
Now

- 415 Now to the desperate Sons of men, who stray
In sinnes dark Labyrinth, restore the Day.
One Sacrifice seek we to expiate
All our Offences, and appease his hate.
VVhich the Religion of the Samian,
420 Nor Thracian Harpe, wild beasts instructing, can ;
Nor that Prophetick Boy, the Gleabs swart son,
VVho taught the Thuscans Divination.
The Bloud, which from that mangled body bled,
Must purge our sins, which we unjustly shed.
425 O smooth thy brows ! Receive the innocence
Of one for all ; and with our guilt dispence.
For sin, what greater Ransome can we pay ?
VVhat worthier Offering on thy Altar lay ?

THE

THE FIFTH ACT.

JOSEPH OF ARIMATHEA.

NICODEMVS.

SEE, Citizens, we Pilats bounry beare :
 With-out a suite-men cannot man interre.
 The Romane Progeny nor freely will
 Doe what is good ; nor, unrewarded ill.
 Nothing is now in use but barbarous Vice :
 They sell our blood, on graves they set a price.

NICODEMVS.

O Joseph, these vaine extasies refraine :
 But if it seeme so pleasant to Complaine,
 Let Rome alone, and seek a neerer guilt :
 His blood not Romulus sons, but Abrahams spilt.
 VWho so the purer sense sincerely draws
 From those celestiall Oracles and Lawes,
 By God above himselfe inspir'd, will say
 None led to Eternitie a straighter way.
 VWhat's that to Pilat ? sell the Innocent by
 A Romane Oath ? was't through the subtilry
 Of Senators or Priests ? The Doome display'd
 They Caesar lesse then Caiaphas obey'd.

Let

Let us transerre the fact ; the impious Jew

- 10 VVith heart, with tongue and eyes, first Iesus slew :
The Romans onely acted their Offence.

How well the Heavens with Hebrew hands dispence !
For this the Jew th' Italians Crime envi'd,
And wish'd himselfe the bloody Homicide.

- 15 Doe we as yet our servitude lament,
VVhen such a murder meets no punishment ?
This doe they, this command.

JOSEPH.

The Progeny

Of Romane Ilia, and of Sara, I
VVith equall detestation execrate.

- 30 O may they perish by a fearefull Fate !
Just Heaven, why sleepest thy Lightning ! in a Showre
Of pitch descend : Let stenching Seas devoure
This cursed City. Sodome, thou art cleare,
Compar'd to ours. No more will I a teare
35 Shed for my Countrey. Let the Great in War,
VVorse then the Babylonian Conquerar,
Enter her Breaches like a violent Floud,
Vntill the bloudy City swim in bloud.
Is this too little ? Let Diseases sow
40 Their fruitfull Seed, and in destruction grow :

Famine,

Famine, in their dry entrailes take thy seat ;
 VVhat Nature most abhors, inforce to eat.
 Let th' Infant tremble at his Fathers knife ;
 The Babe re-enter her who gave it Life.
 VVhile yet the eager Foe invests the wall,
 VVithin may they by their own weapons fall :
 The Temple wrapt in flames, Let th' Enemy
 Decide their Civill Discord, and destroy
 VVith fire and sword ungratefull Solyma :
 Thereliques of their slaughter drive away ;
 Nor seventy yeers dissolve their servill bands ;
 Despis'd, and wretched, wander through all Lands :
 Abolish'd be their Law ; all forme of State :
 No Day see their returne. Let sudden Fate
 Succeed my curses. This infected Soyle
 No more shall feed me. What unusuall toyle
 Shall my old feet refuse, so they no more
 Tread on this Earth / though to that unknown shore,
 VVhich lyes beneath the slow Bootes VVaine,
 Dash'd by th' unconstant billows of that Maine.
 That Countrée shall be mine, where Justice swayes ;
 And bold Integrity the Truth obayes.

NICODEMVS.

This Error with a secret poyson feeds
 The minds Disease, VVho censures his own deeds ?

VVho

- 65 VWho not anothers? These accusing Times
 Rather the men condemne, then taxe their Crimes
 Such is the Tyranny of Judgement, prone
 To sentence all Offences, but our owne.
 Because of late we cry'd not Crucifie,
 70 Nor falsely doom'd the Innocent to die,
 Our selves we please : as it a Vertue were ;
 And Great one, if from great Offences cleare.
 Confesse ; what Orator would plead his Cause ?
 To vindicate his truth who urg'd the Laws ?
 75 Or once accus'd their bloody suffrages,
 By Envy sign'd ? VWho durst those Lords displease ?
 So Piety suffer'd, while by speaking they,
 And we by silence, did the Just betray.
 VWhen women openly their zeale durst show,
 80 VVe, in acknowledging our Master, slow,
 Vnder the shady coverture of Night
 Secur'd our feares, which would not brook the Light.
 Joseph, at length our faith it selfe exprest ;
 But to the Dead.

JOSEPH.

This is a truth confest.

- 85 The Evening now restored Day subdues :
 And lo, the Vigil with the Night ensues.

Not

Not farre from Golgotha's infamous Rocks
A Cave there is, hid with the shady Locks
Of funerall Cypresse, hewne through living stone :
The house of Death ; as yet possesst by none. 90
My Age this chose for her eternall rest :
VVhich now shall entertaine a nobler Guest.
That ample Stone which shuts the Sepulcher,
Shall the inscription of his Vertues beare.
VVho knows but soon a holier Age may come, 95
VVhen all the World shall celebrate this Tombe ;
And Kings as in a Temple here adore ;
Through fire and sword sought from the farthest Shore ?

NICODEMVS.

Pure water of the Spring, you precious Tears,
Perfumes which Odor-breathing Saba beares, 100
VVith your preservatives his body lave,
Sink through his pores, and from corruption save.
Nor God, nor Fate will suffer, that this pure,
This sacred Corps, should more then death indure.
Religion, if thou know'st the Shades below, 105
Let never filthy putrefaction flow
Through his uncover'd bones ; nor wast of Time
Resolve this heavenly figure into slime.

JOHN.

JOHN. MARY THE MOTHER
OF JESVS:

- T**Hou reverent Virgin, of his royall Bloud,
Who all between the Erythrean Floud
110 And great Euphrates won by strenuous Armes:
Assume his noble fortitude; those harmes
Which presse thy Soul, subdue: ungentle Fate
Hath by undoing thee secur'd thy state.
Fortune her strength by her own blowes hath spent.
115 Judæa's kingdom from thy Fathers rent
By forrein hands; of ancient Wealth bereft;
Except thy Son, what was for danger left?
These stormes by death disperst, serene appears:
For what hath childlesse Poverty to feare?

MARY.

- 120 O John, for thee in such extreames to mourn
Perhaps is new: but I to grief was born.
With this have we convers't twice sixteen yeares:
No form of sorrow hath beguil'd our feares.
To me how ominously the Prophets sung,
125 Even from the time that heavenly Infant sprung
In my chaste Womb! Old Simeon this reveal'd;
And in my Soul the deadly wound beheld.

When One, among so many Infants slain,
Was by the Tyrants Weapons sought in vain, 130
No miracles had then his fame displaid,
Or him the object of their envy made.
Perfidious Fraud in Sanctities disguise,
Nor the adulterated Pharises,
By his detection had he yet inflam'd; 135
Nor for despising of their Rites defam'd;
A Trumpet of intestine Warre: the Earth
Of nothing then accus'd him, but his birth.
Not that fierce Princee, so cruell to his Own;
Nor his Successour in that farall Throne, 140
As high in vice, who with the Prophets Head
Suppl'd his Feast, and on the bloud he had shed
Fed his incestuous eyes, in dire delight
To highthen impious Love, could me affright:
Nor yet the vulgar, hating his free tongue; 145
And showres of stones by a thousand Furies flung.
I though no mischief could our steps pursue,
That was more great; or to our sufferings new.
What wants example, what no mother fear'd;
This, this alone my dying hopes inter'd. 150
Wretch, wilt thou seek for words t'expresse thy woes!
Or this so vast a grief in silence close!
Great God (such is my faith) why wouldst thou come
To this inferiour Kingdome through my wombe?

Why

130 155 Why mad'st thou choice of me to bring thee forth
 For punishment unhappy in my worth!
 No woman ever bare a Son, by touch
 Of man conceiv'd, whose Soule indures so much:
 No mother such an issue better gain'd;
 160 Nor lost it worse; by cursed Death profan'd.

JOHN.

What lower grief with such an emphasis (this,
 Strikes through mine eares! What honour'd Corse is
 With Tyrian linen vail'd? What's he whose haire
 140 Contend with snow, whose eies look through their tears,
 165 Who on those veins, yet bleeding, odors powres?
 Or his assistant, crown'd with equall houres?
 What troops of women hither throng/ what stormes
 Rise in their looks! Grief wanders through all formes.
 45 My eyes, ah! wound my Heart. This was thy song
 170 This is thy blood, thy mangled flesh. O run,
 Take thy last kisses, ere of those best
 By funerall: What else of all is left?

MARY.

My Soul, tyr'd with long miserie,
 Amidst these greater Sorrows die;
 175 While Grief at his sad Exequies
 Pours out her last Complaints in these.

Let me this snowy Paul unfold,
 Once more those quickning looks behold.
 O Son, born to a sad event;
 Thus, thus, to thy poore Mother sent!
 O Salem, was thy hatred such,
 To murder him who lov'd so much!
 Ah see, his side gor'd with a spear!
 Those hands, that late so bounteous were,
 Transfixt/ his feet pierc'd with one wound!
 The Sun had better never found
 His losse, then with restored light
 To shew the World so dire a sight.
 You Neighbours to the Suns up-rise,
 Who read their motions in the Skies;
 O you in chief who found your Lord,
 And with such lively Zeal ador'd,
 Now view the Heavens inverted laws:
 With me bewail the wretched Cause.
 His Birth a Starre, new kindled, sign'd:
 To see his Death the Sun grew blinde.
 Thou hope of my afflicted State;
 Thou living, I accus'd not Fate:
 The Day again with light is crown'd,
 But thou in Night for ever drown'd.
 O could'st thou see my broken heart!
 The flowing teares these springs impart!

Thy

Thy mother, whom man never knew ;
Who by the Word then fruitfull grew :
105 My Womb admir'd that unknown Guest,
Whose burden for nine Moones increast.
Thy Mother, to a Scepter borne,
With age and wrinkling sorrow worne,
This Countrey sees to get her bread
110 With labour, in an humble Shed.
Thy milk from these two fountaines sprung :
These armes about my neck have hung,
Cought on the flowry banks of Nile :
Ægypt, so just to thy exile,
115 Hath now redeem'd her former Curse ;
Our Jews then those of Memphis worse.
If his chaste blood at length assuage
The bitter tempest of your rage ;
If you can pittie misery,
120 O let me by your mercy dye :
Or, if not glutted with his blood ;
With mine increase this purple flood.
O my deare sonne / what here our eyes behold,
What yonder hung, or what Death could infold
125 In endlesse Night ; is mine, and onely mine :
No mortall did in thy conception joyne,
Nor part of thee can challenge : Since the losse
Was onely ours, let us the griefe ingrosse.

E 3

Vngratefull

Vngratefull Man ! who his Protector slew :
 Nor feels his Curse, nor then his Blessing knew : 230
 Poore wretch ! no soule in thy defence durst rise :
 And now the mardred unrevenged lies.
 The Lame, who by thy powerfull Charmes were made
 Sound and swift-footed, ran not to thy aide :
 Those Eies, which never saw the glorious Light 235
 Before thy soveraign touch, avoid thy sight :
 And others, from Deaths silent mansion by
 Thy Vertue ravish'd, suffer'd thee to dye.

JOHN.

Too true is thy Complaint, too just thy Wots :
 Such wert his friends, whom from a World he chose. 240
 O desperate Faith ! from whence, from whom are we
 Thus false ! our Soules from no defection free !
 Some sold, forswore him ; none from tainture cleare ;
 All from him fled to follow their owne feare,
 Thou Oracle ! a father in thy care, 245
 In love a brother, the delinquent spare,
 In thy divine affection o too blest !
 Whom Yester-night saw leaning on thy brest :
 If Love in death survive, if yet as great ;
 Even by that Love thy pardon I intreat : 250
 By this thy weeping Mother : I the Heire
 By thee adopted to thy filiall care,

Though

- 230 Though alike wretched, and as comfortlesse;
Yet, as I can, will comfort her distresse.
- 235 O Virgin-mother, favour thy Reliefe;
Though just, yet moderate thy flowing griefe;
Thy downe-cast Minde by thy owne Vertue raise.
Th'old Prophets fill their Volumes with thy praise:
240 No Age but shall through all the round of Earth
Sing of that heavenly Love, and sacred Birth.
What female glory parallels thy Worth!
So grew a Mother, such a Son brought forth!
She who prov'd fruitfull in th'extreame of age,
And found the truth of that despis'd presage:
245 She, whose sweet Babe, expos'd among the reeds
Which ancient Nilus with his moisture feeds,
Who then, a smiling Infanz, overcame
The threatening flood; aspir'd not to thy fame,
But these expressions are for thee too low;
250 The op'ning Heavens did their observance show:
Those radiant Troopes, which Darknesse put to flight,
Thy Throws assild in that festive Night:
Who over thy adored Infant hung
With golden wings, and Allelu-jah's sung:
255 While the Old Sky, to imitate that birth,
Bare a new Starre to amaze the wondring Earth.

MART.

Sorrow is fled : Joy, a long banish'd Guest,
 With heavenly rapture fill's my enlarged breast :
 More great then that in youth, when from the Sky
 An Angel brought that blessed Embassy ;
 When Shame, not soon instructed, blush'd for scare,
 How I a Son by such a Fate should beare,
 I greater things fore-see : my eyes behold
 What ever is by Destiny inrold.
 With troops of pious Soules, more great then they,
 Thou to felicity shalt lead the way.
 A holy People shall obey thy Throne ;
 And Heaven it selfe surrender thee thy own.
 Subjected Death thy Triumph now attends,
 While thou from thy demolish'd Tombe ascends.
 Nor shalt thou long be seene by mortall eies,
 But in perfection mount above the Skies ;
 Propitious ever, from that height shalt give
 Peace to the World, instructed how to live.
 A thousand Languages shall thee adore :
 Thy Empire know no bounds. The farthest Shore
 Washt by the Ocean, those who Dayes bright Flame
 Scarce warms, shall heare the thunder of thy Name.
 Ligitious sword, nor hostill Fury, shall
 Prevaile against thee : thou, the Lord of all.

Those

Those Tyrants, whom the vanquisht Worlds obey,
Before thy feete shall Cæsars Scepter lay.

The Time draws on, in which it selfe must end,
When thou shalt in a Throne of Clouds descend

305 To judge the Earth. In that reformed World,
Those by their sins infected, shall be hurl'd
Downe under one perpetuall Night; while they
Whom thou hast cleans'd, injoy perpetuall Day.

*The End.

THE Tragedie of CHRIST'S PASSION was first written in Greek by *Apollinaris* of *Laodicea*, , Bishop of *Hieropolis* : and after him by *Gregory Nazianzen* ; though this, now extant in his Works, is by some ascribed to the former: by others accounted supposititious, as not agreeing with his Strain in the rest of his Poems ; which might alter in that particular upon his imitation of *Euripides*. But *Hugo Grotius*, of late hath transcended all on this Argument : whose steps afar-off I follow.

ANNOTATIONS

V P O N

THE FIRST ACT.

VErse 23. Ephraïm Dames] Of *Ephrata*, the same with *Bethlehem*.

Ver. 31. Magi] Tradition will have them three, of severall Nations, and honour them with crownes. But the word delivers them for *Persians*, for so they called their Philosophers; such as were skilfull in the Cœlestiall Motions, from whence they drew their predictions: and with whom their Princes consulted in all matters of moment. Some write that they were of the posteritie of *Balaam*, by his Prophecies informed of the birth of Christ, and apparition of that narrative Starre: but more consonant to the Truth, that they received it from divine inspiration.

Ver. 34. My Starre] None of those which adorne the Firmament; nor Comet, proceeding from condensed Vapors inflamed in the Aire; but above Nature, and meerey miraculous: which, as they write, not onely illuminated the eye, but the understanding; excited thereby to that heavenly inquisition. Some will have it an Angel in that forme. The excellencie whereof is thus described by *Prudentius*.

This,

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This, which in Beames and Beauty far
Excell'd the Sunnes flame-bearing Car,
Shew'd Gods descent from Heaven to Earth,
Accepting of a humane Birth.
No servant to the humerous Night,
Nor following Phœbe's changing Light;
But didst thy single Lamp display
To guide the Motion of the Day.

Hym. Olympianæ.

It is probable that this Starre continued not above
thirteene dayes, if we may beleeeve that Tradition,
How the Magi were so long in travelling from their
Countrey unto *Bethlehem*.

Ver. 34. Mithra's flame] *Mithra*: the same with
the Sunne, adored by the *Persians*. His Image had
the countenance of a Lion, with a Tiara on his head,
depressing an Oxe by the hornes. Of this *Statius*

Come, O remember thy owne Temple; prove
Propitious still, and Juno's Cite love:
Whether we should thee rosy Titus call;
Osiris, Lord of *Cercæ* festivall;
Or Mithra shin'd in Persian rocks, a Bull,
Subduing by the horror of his skull.

Statius l. 1.

And in a Cave his Rites were solemnized: from
whence

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whence they drew an Oxe by the hornes; which, after the singing of certaine Pzans, was sacrificed to the Sun, *Zorastes* placeth him between *Oremares* and *Arimanius*, the good and bad Dæmon, from which he took that denomination.

Verf. 39. Pharisees] A precise Sect among the Jews, separating themselves from others in habit, manners, and conversation: from whence they had their Name; as their Originall from *Antigonus Saccanus*, who was contemporary with *Alexander* the Great. Men full of appearing Sanctitie; observant to Traditions, and skilfull expositors of the Moyisaicall Law: wearing the Precepts thereof in Phylacteries (narrow scroules of parchment) bound about their browes, and above their left elbowes: passing thorow the streets with a slow motion, their eyes fixed on the ground, as if ever in divine contemplations: and wincking at the approach of women, by meanes whereof they not seldome met with churlish incounters. Superstitious in their often washing, keeping their bodies cleaner then their soules. They held that all was governed by God and Fate; yet that man had the power in himselfe to doe good or evill: That his Soule was immortall; that after the death of the body, if good, it returned into an other more excellent; but if evill, condemned to perpetuall torments.

Verf. 43. Sadducees] These derived the Sect and name from *Sadock*, the scholar of *Antigonus Saccanus*:

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Socrus: as he his Heresie by misinterpreting the words of his Master; that we should not serve God as servants, in hope of reward: concluding thereupon, that in another World there was no reward for Pietie, and consequently no resurrection: holding the Soul to be annihilated after the death of the Body: herein agreeing with the Stoicks.

As smoke from trembling flames ascends, and there,
Lost in its liberty, resolves to aire;
As empty Clouds, which furious tempests chase,
Consume and vanish in their airy race;
So our commanding Souls fleet with our breath:
After Death nothing rests; and nothing Death,
But off swift Life the Gole. Ambition lay
Thy hopes aside; nor Care our peace betray.
Inquir'st thou to what place thou shalt return
VWhen dead? To that, where lie the yet Vnborn.

Scenes in Tragedy.

They held that there was neither Spirits nor Angels; rejected all Traditions; and onely allowed of the five books of Moses; that there was no such thing as Fate; that no evil proceeded from God; and that Vertue and Vice were in our own Arbitrements. The Pharisees were sociable among themselves: but the Sadduces ever at discord, and as uncivill to their own Sect as to strangers. This Heresie infected not

a few

a few of the High Priests: for *Hircanus* with his two Sons, *Aristobulus* and *Alexander*, were Sadducees; so was *Ananus* the younger.

Vers. 151. Now the full Moon] In the first full Moon after the Suns ascending into the Equinoctiall, they celebrated the annuall Passeeover, according to the positive Law of Moses; eating the Lambe in the Evening at their private houses, and lying about the table on beds, as the *Romanes* upon their Triclinium: never fewer then ten together, if they wanted of their owne Family, they supplied themselves with their Neighbours; nor above the number of twenty. This Feast was onely to be kept at *Ierusalem*: but those that came short of the Day by reason of the distance, or were defiled with the Dead, had a second Passeeover in the moneth following assigned.

Vers. 161. Our washings past] It was the Custome as well of all the Eastern Nations, as of the *Jewes*, to wash the feet of their Guests, though performed by inferior Servants; but here by Christ himself, to give an example of humilitie. They had vessels standing by, ready fill'd with water for that purpose. This, at this Feast, was observed between the first and second lying down, by way of Purification:

Vers. 175. Phosphorus] The same with *Lucifer*, which is a bringer in of Light; and therefore the Harbinger of the Day: said to conduct and withdraw the Starres in that the last that shineth. This is the beautifull Planet of *Venus*; which when it riseth
before

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before the Sun is the Morning Starre; and setting after it, the Evening.

Now sea-bath'd Hesperus, who brings
Night on, and first displays his wings:
Now, radiant Lucifer, who Day
Exalting, chaseth Night away.

In regard that her Course is sometimes swifter then the Sun, and sometimes slower: yet never farre off, and fulfilling the same period.

Vers. 193. Those Cities, &c.] The Cities which lie at the foot of Libanus, on the North of Galilee; whereof Cesarea Philippi, the Seat of the Tetrarch, was the principall: where *Jordan* not farre above descends from *Ior* and *Dan*, two neighbouring Fountains.

Vers 198. A Sea-resembling Lake.] The Lake of *Genesareth* called also the Sea of *Galilee*, and of *Tiberias*; taking this name from that Citie there built by *Antipas* in honour of *Tiberius*. It extendeth forty fag-longes in breadth, and in length an hundred: the shore once enriched with the Cities of *Capharnaum*, *Tiberias*, *Bethsaida*, *Bethsan*, *Gaira*, *Taricha*, and *Chorofaim*.

Vers. 199. Those V Woods of Palmes.] In the Plaines adjoyning to *Iericho*: from their abundance called the Citie of Palmes.

Vers. 200. Of fragrant Balsamum, which &c.] As in Engaddi,

Engaddi, so *Balsamum* grew plentifully about *Iericho*. A plant onely proper to that Countrey: and from thence transported into *Aegypt* by *Antonius*, to gratifie *Cleopatra*. It dies, if it be toucht with iron: and therefore they lanch the rinde with sharp stones, or knives of bone, from whence that precious liquour distilleth.

Verf. 103. That mount] *Phasga*: from whence *Moses* saw all the land of Promise from *Dan* to *Bersheba*; and there died: buried in an unknown Sepulcher by an Angel, lest that should have drawn the *Israelites* to Idolatry. Saint *Hierome* writes, how the Devil, indeavouring to reveale the place, was resisted by *Michael* the Archangel.

Verf. 109. *Cepheans*, whose strong walls, &c.] *Cepheus*, the son of *Phoenix*, reigned in *Ioppa*: A citie built by *Japhet* before the Flood, and rather covered then demolisht by that Deluge. The Inhabitants, with their territories, took the name of their King: Who worshipped *Dercetis* the Goddesse of the *Ascalonites* their neighbours. She, as they fable, inflamed with the love of a beautifull Youth who sacrific'd unto her, having by him a Daughter (who after, in that nourished by Doves, was called *Semiramis*) ashamed of her incontinency, put away the Youth, exposed the childe to the mercie of the Deserts; and distracted with sorrow, threw her self into a Lake neare

F

Ascalon,

Ascalon, and there was changed into a fish. Of which
Ovid.

————— To insist upon
 The sad *Dercetis* of great *Babylon* :
 Who, as the *Palestines* beleeve, did take
 A scaly form, inhabiting a Lake.

To whom a magnificent Temple was erected, with
 her image in the likenesse of a fish from the navell
 downward. This was that *Dagon*, the Idol of the
Ascalonites, according to *S. Hierome*, (by interpre-
 tation the Fish of Sorrow) which fell before the Ark
 of God, when it was brought into her Temple.

Verf. 214. *Azotus*, both the *James*] *Maritim* townes
 belonging to the *Philistines* : the latter so called of
 the flourishing Soyle.

Verf. 215. *Lydda*] A Citie seated in the valley
 above, and a little to the North of *Ioppa*; called after,
 the Citie of *Iupiter* : famous for the Allegoricall
 Combat of *S^t George*, and his Martyrdome.

Verf. 216. *Capzoreth*] A Citie of *Indea* according
 to *Ptolomey*; rather of *Idumea*, as here intimated by
 our Authour.

Verf. 217. *Damascus*] The regall Citie of *Syria*: as
 pleasant as great; here said to have commanded ten
 Nations. It lieth on the North of *Galilee*, in a valley
 beyond *Antelibanus* : six short dayes journey from
Ierusalem.

Verf. 219.

Verf. 219. Sabaste] *Samaris*, the soveraigne Citie of those ten Tribes which fell from the House of *Israhel*: not much above a dayes journey from *Ierusalem*. Built by *Amri* on the top of a Hill, presenting an admirable Prospect, which he bought of *Samarus*, ofwhom it was called *Samaris*. The Inhabitants infamous for their frequent falling from God to Idolatry.

Verf. 221. Phœnicians, who] The Inhabitants between the great Sea and *Galilee* (so called of *Phœnix* their king, the fifth in descent from *Iupiter*) honour'd for the invention of Letters.

Phœnicians first express (if Fame be true)
The first voice in rude figures. Memphis knew
Not yet how streame-lov'd *Biblus* to prepare:
But birds and beasts, carv'd out in stone, declare
Their Hieroglyphick Wisdomes

Lucan. l. 2.

These *Cadmus* the sonne of *Agenor* communicated to the *Grecians*.

Verf. 223. Tyus, full of Luxury] The Metropolis of *Phœnicia*; once soveraigne of the Sea, and of all the World: the greatest Emporium: whose beauty, commerce, and riches, the parent of luxury, is by the Prophet *Ezekiel* most gloriously described.

Verf. 224. Mother Sidon] The ancientest Citie of *Phœnicia* built by *Sida*, the daughter of *Belus*, or rather

ther by *Sidon* the first-born of *Canaan*. The mother of *Tyrus*; for the *Tyrians* were a Colony of the *Sidonians*.

Vers. 126. Among the *Syrians*, those, &c.] The *Syrians* would eat no fish; not onely in regard of the fabulous transformation of their Goddess *Dercetis*; but that they held it injustice to kill those Creatures which did them no harm, and were fed on, rather for luxury then necessity: Withall, conceiving the Sea to be the originall and father of all that had life, and that man was ingendred of a liquid substance, they adored fishes as being of their own generation and Subsistence. So did they a Dove; not onely because their glorious Empresse *Semiramis* carried that name, and was after, as they fable, transformed into that creature: but expressing the Aire by the Dove, as by a fish the water; reverencing both, as comprising the Nature of all things.

V. 129 From *Belus*, whose &c.] From certain marishes in the valley of *Acre* runs the River of *Belus* with a tardy pace, and exonerates it self into the Sea hard by *Ptolemais*: whose sand affordeth matter for glasse, becomming fusible in the furnace. *Strabo* reports the like of divers places thereabout: and *Iosephus*, speaking of this, that there is an adjoyning Pit, an hundred cubits in circuit, covered with sand that glistered like glasse; and when carried away (for therewith they accustomed to ballast their ships) it forth-with was filled again, borne thither by windes from

from places adjacent. Moreover, that what minerrall
foever was contained therein converted into glasse;
and glasse there laid, againe into sand.

Verf. 232. From Arnous bankes; those, &c.] *Arnon*
riseth in the mountaines of *Arabia*; and dividing the
Countrey of the *Moabites* from the *Ammonites*, falls
into the Dead Sea. By those ancient Warres is meant
the Overthrow which *Moses* gave unto *Og* and
Sehon.

Verf. 234. *Asphaltis*] The Dead Sea, or Lake of
Sodome and *Gomorrab*; having no egressse, unlesse un-
der the Earth; Seventy miles in length, and sixteen
broad: here at large described by our Author.

Verf. 237. VVhat over flies, &c.] The like is written
of *Avernus*: whereof the poetickall Philosopher

Avernus cald: a name impos'd of right,
In that so farall to all Birds of flight.

VVhich when those airy Passengers o're-fly,
Forgetfull of their wings, they fall from high
With stretcht-out necks: on Earth, where Earth partakes
That killing propertie; where Lakes, on Lakes.

Luc. l. 6.

Verf. 239. VVhen she, &c.] *Lot's* wife. *Iosephus* writes
that he himselfe had scene that Statue of Salt: yet
extant, if *Brocardus* and *Saligniatus*, profess'd Eye-
witnesses, be to be beleev'd.

F 3

Verf. 235.

Verf. 255. Devout Effem] A Sect among the Jews; strictly preserving the worship of God, the rules of Religion and Justice: living on the common stock; never eating of flesh, and wholly abstaining from Wine and Women. They wore their apparell white and cleanly: pray'd before the rising of the Sunne; laboured all day long for the publike utilitie; sed in the evening with a generall silence; and had their Sobriety rewarded with a life long and healthfull. Their chiefe study was the Bible; and next to that, Physick, taking their name from the cure of diseases. All were servants one to another. They never sware an oath, nor offered any thing that had life in their sacrifice: ascribing all unto Fate, and nothing to free Will. They preserved their Society by the adoption of children, inured to piety and labour. Their Sect, though ancient, hath no known Originall; yet much agreeing with the discipline of the *Pythagoreans*.

Verf. 274. The first unleaven'd Bread] Eaten with the Paschal Lambe at the *Israelites* departing out of *Egypt*: the Ceremonies used therein are at large delivered by *Moses*.

Verf. 275. She never would retaine] The Libertie they lost in the *Babylonian* Captivitie, was never absolutely recovered: for the most part under the *Perians*, *Grecians*, *Egyptians*, or *Syrians* (although in the reigne of the *Asmones* they had the face of a Kingdom; yet maintained with perpetuall bloud-
shed)

shed) after governed by the *Idumeans*, and lastly by the *Romans*: often rebelling, and as often suppressed.

Ver. 178. Horned Hammons Temple] *Jupiter Hammon*, which signifies Sand; because his Temple stood in the *Lybian* Desarts: with such difficultie visited by *Alexander*. Or rather being the same with *Ham* the sonne of *Noah*; from whom Idolatry had her Originall: who usually wore the carved head of a Ram on his Helmet; whereupon his Idol was so fashioned. But *Jupiter Hammon* is also taken for the Sunne; *Hammah* signifying Heate in the *Hebrew*. And because the Yeere beginneth at his entrance into *Aries*, he therefore was carved with Rams hornes.

Ver. 181. Buile his proud City] *Alexandria* in *Aegypt*; buile by *Alexander* the Great upon a Promentory neer the Isle of *Pharos*: so directed, as they write, by *Homer* in a Vision.

Verf. 182. To their old prison, Babylon] Not all the *Jews* returned with *Zorobabel*, but remained at *Babylon*, and by the favour of succeeding Princes planted thereabout their Colonies; grew a great Nation, observing their ancient Rites and Religion. These were called *Babylonian Jews*: to whom not a few of their Countrey men fled from the troubles of their Countrey.

Verf. 183. To freezing Taurus, &c.] The greatest Mountaine of the World, which changeth its name

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according to the countries through which it extendeth: that part properly so called, which divideth *Pamphilia* and *Cilicia* from the lesser *Armenia* and *Cappadocia*: Whither many of the *Jews* were retired.

Verf. 284. And Tiber now, &c.] *Rome*, the Empreffe of Cities adorning the banks of *Tiber*, to which the Ocean then yeelded Obedience.

ANNO-

ANNOTATIONS

VPON

THE SECOND ACT.

Verse 1. Bloud-thirsty Romulus] The Originall of the Race and Name of the *Romanes*: who laide the Walls of *Rome* in the bloud of his brother *Remus*.

Vers. 14. To such a Guide, &c.] It was a Custome among the Easterne Nations, and not relinquished by many at this Day, for men to kisse one another in their salutations. So did the *Romanes*, untill interdicted by *Tiberius*. With the *Jews* it was a pledge of peace and amitie: used also to their Lords and Princes by way of homage and acknowledged subjection: as perfidious *Judas* did here to his Master.

Vers. 15. Memphis] By this is meant the *Egyptian* Servitude; *Memphis* of old the chiefe Citie in *Egypt*.

Vers. 15. Devouring Deserts] All the *Israelites*, that came out of *Egypt*, perished in the Deserts, but *Ioshuah* and *Caleb*.

Vers. 15. Civill warres] As between the Tribe of *Benjamin*, and the rest of the Tribes; the *Jews* and *Israelites*; *Israelites* against *Israelites*, and *Jews* against *Jews*. Discord threw her Snakes among the *Assymones*, nor had *Herods* Posteritie better successe.

Vers. 16

90 UPON THE SECOND ACT.

Verf. 56. Oftforreign yokes] Often subdued by their Neighbours, and delivered by their Iudges and Princes.

Verf. 56. Assyrian Conquerers] Who sackt *Ierusalem*, destroyed the Temple which was built by *Se-loman*, led their King captive, and their whole Nation, unto *Babylon*.

Verf. 57. Great Pompeys Eagles] *Pompey*, who bore the *Romane* Eagle on his Standard, took *Ieru'salem* and the Temple by force (yet would not meddle with the Treasure, nor sacred Vtenfils) subdued the *Jews*, and made them tributaries to the *Romans*.

Verf. 57. Sacred Rites Profan'd] Who entred the *Sanctum Sanctorum* with his followers, and prophaned the Religion of the place by beholding that which was to be seene but by the High Priest onely.

Verf. 58. The Temple sackt, with bloud, &c.] He slew twelve thousand *Jews* within the wals of the Temple.

Verf. 66. Cedron] This Brook, or Torrent, runnes thorough the Vale of *Iehosaphat*, between *Mount Olivet* and the City, close by the Garden of *Gethsemane*, where *Christ* was betrayed.

Verf. 103. Not Jordan with two, &c.] See the Note upon verf. 195. Act. 1.

Verf. 105. Callithoe] A Citie in the Tribe of *Ruben*, so called of her beautifull Springs: where from a Rock two neighbour Fountaines gush out as from the breasts of a woman: the one of hot, but sweet water;

water; the other of cold and bitter; which joyning together make a pleasant Bath, salubrious for many diseases; and flowes from thence into the Lake of *Asphaltus*. *Herod* in his sicknesse repaired to this place: but finding no help, and despairing of life, removed to *Iericho*; where he died.

Vers. 105. That ample Lake] The Sea of *Galilee*, by which *Peter* was borne.

Vers. 107. Blew *Nereus*, &c.] *Nereus* is taken for the Sea in generall, but here for the *Egyptian*; into which *Nilus* dischargeth his waters by seven currents; the fresh water keeping together, and changing the colour of the Salt, far further into the Sea, then the shore from thence can be discerned.

Vers. 128. *Lethe*] A River of *Africa*, passing by *Bernice*, and running into the *Mediterranean* Sea neere the Promontory of the *Syrtes*. It hath that name from *Oblivion*, because those, who drunk thereof, forgot whatsoever they had formerly done. Of this *Lucan*.

Where silent *Lethe* glides: this (as they tell)

Draws her *Oblivion* from the veines of Hell.

So feigned, because of the oblivion which is in Death; as allegorically for that of Sleep.

Vers. 139. *Tarpean* Jove] *Tarpeus* is a Mountaine in *Rome*, taking that name from the *Vestall* Virgin *Tarpea*, who betrayed her Fathers Fort to the *Sabines*,

bines, upon promise to receive what they ware on their left armes for her reward; she meaning their golden bracelets: which they not onely gave, but threw their shields upon her (a part of the bargaine) and so prest her to death; who buried her in the Place: since called the Capitol, where *Jupiter* had his Temple.

Verf. 139. Mars, great *Quirinus* Sire] *Romulus* was called *Quirinus* of his Speare; or for his uniting the two Nations of the *Cures* and *Romans*: as the sonne of *Mars*, in that so strenuous a Souldier. *Plutarch* writes that he was begotten by his Vncle *Amulius*, who counterfeiting *Mars*, disguised in Armour, ravished his mother *Ilia*: not onely to satishe his Lust, but to procure her destruction, as the heire to his elder brother, the law condemning a defiled Vestall to be buried alive.

Verf. 140. You Household Gods, snatcht, &c.] *Penates*: which *Aeneas* saved from burning at the sack of *Troy*, and brought them with him into *Italy*: supposing that from them they received their flesh, their life, and understanding.

Verf. 151. *Capra*] A little Iland in the *Tyrrhen* Sea, and in the sight of *Naples*, naturally walled about with up-right Cliffs, and having but one passage into it. Infamous for the Cruelties and Lusts of *Tiberinus*; who retiring thither from the affairs of the Common-wealth, sent from thence his Mandates of death; polluting the place with all varietie of uncleanness;

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cleannesse; whereupon it was called the Iland of secret lusts, and he *Caprenius*: conversing there with Magicians, and South-sayers; whereof the Satyr speaking of *Sejanus*:

The Princes Tutor glorying to be nam'd;
Sitting in caves of Capraz with defam'd
Chaldeans,

Evil Sat. 10.

Ver. 152. The long-gowne] The gowne was a garment peculiar to the *Romans*, by which they were distinguished from other Nations; as of what quality among themselves by the wooll and colour, fashion, and trimming. In so much as they were called *Togati*: Whereof *Virgil* in the person of *Jupiter*

Curst Juno, who Sea, Earth, and Heaven above,
With her distemper tires, shall friendly prove;
And joyne with us in gracing the Long-gownd
And Lordly Romans, still with conquest crown'd.

Ann. 1. 2.

Verf. 157. Their hate to all &c] The *Jews* with the hate of an enemy detested all other Nations: would neither eat with them, nor lodge in their houses; but avoided the stranger as a pollution. Proud in their greatest poverty: calling themselves the elect of God: boasting of their Countrey, their Religion, and

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and ancient Families: in their conversation austere and respectlesse. So full of jealous envy, that by a Decree in the reigne of *Hircanus* and *Aristobulus* such suffered the dreadfull censure of a Curse, who instructed their sons in the Grecian Disciplines: and much regrated that the laws of *Moses* was translated into a profane language by the command of *Philadelphus*; expressing their grief by an annuall Fast, which they kept on the Eighth day of the moneth *Teveth*.

Verf. 159. Abjure for one, &c.] *Pilat* accuseth them here for their piety: who after the Captivity, as much detested Idolatry as they affected it before: who could not be compelled by their Conquerours to worship the Images of *Tiberius Caesar*, which *Pilat* brought into the Citie, but was forced to carry them away upon their refusall. *Cains* not long after commanded that the Statues of the Gods should be erected in their Temple; menacing, if they should refuse it, their utter subversion. But his death prevented their ruine: who before had made their protestation, that they would rather suffer the generall destruction of themselves, and their City, then suffer such an abomination, so repugnant to their Law and Religion.

Verf. 168. With how much grief our swords &c.] *Iosephus* mentions one slaughter onely, which *Pilat*, as then, had made of the *Jews*; and that about the drawing of water by conduits into the sacred Treasury; which

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which divers thousands of the *Jewes* tumultuously resisted. *Pilat* invironed them with his Souldiers, disguised in popular garments; who privately armed, fell upon the naked People, and by the slaughter of a number appeased the mutiny.

Verf. 234. Rods and Axes] Borne before the *Romane* Consuls, Pretors, and Governours of Provinces: bound together in bundles, to informe the Magistrate that he should not be too swift in execution, nor unlimited: but that in the unbinding thereof he might have time to deliberate, and perhaps to alter his sentence: that some are to be corrected with Rods, and others cut off with Axes, according to the quality of their offences.

Verf. 254. Since one must die, &c.] *Caiaphas* prophesied; being then the High Priest, though not of the House of *Aaron*. He was thrown out of his Office by *Lucius Vitellius*, who succeeded *Pilat*, and *Jonathan* the sonne of *Annas* placed in his room: when distracted with melancholy and desperation, he received his death from his own hands.

Verf. 242. Stygian] *Styx* is a Fountain of *Arcadia*, whose waters are so deadly, that they presently kill whatsoever drinks thereof: so corrodiating that they can onely be contained in the hoof of a mule. This in regard of the dire effects, was feigned by the Poets to be a river in Hell.

Verf. 361. Solyma] So called by the *Grecians*; as by the *Hebrews* *Salem*, and when *David* had taken it

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it from the *Iebusites*, *Iernusalem*, which is as much as *Iebusalem*, turning B into R for the better harmony: called after the building of the Temple *Hierosolyma* by the *Greeks*, of *Hieron* which signifies a Temple in their language.

Verf. 164. From the Isthmos] This Isthmos lies between *Egypt*, and the bottom of the Red Sea, from whence to *Euphrates* *David* extended his conquests: inforcing all the *Arabians* to become his Tributaries. Who also overthrew the King of *Sophona* hard by the eruption of *Tygris*, overcame the *Mesopotamians*, the King of *Damascus*, and drew that City, with all *Syria*, under his obedience: having before subdued the neighbouring Nations.

Verf. 167. Th'admiring Queen, &c.] *Josephus* makes her Queen of *Ethiopia*; and to have bestowed on *Solomon* that pretious Plant of *Balsamum*, which he after planted in *Engaddi*: but this grew in *Canaan* in the dayes of *Jacob*, who sent a Present thereof, among other fruits of that Countrey, into *Egypt*. The *Ethiopian* Emperours glory in their descent from *Solomon* by this Queen; in regard whereof they greatly favour the *Jewish* nation. They have a Citie called *Saba*, which lies on the West side of the *Arabian* Gulf. But by the presents which she brought, and vicinitie of the Countrey, it is more probable that she came from *Saba*, the principall Citie of *Arabia* the Happy.

Verf. 171. Canopus Scepter &c.] Kings of *Egypt*, of
Canopus

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Canopus a principal Citie, which stood on that branch of *Nilus* which is next to *Alexandria*, taking that Name from *Menelaus* his Pilot, there buried by his shipwrackt master.

Verf. 272. Those Monarchs &c.] Chaldean Monarchs: *Babylon*, the seat of their Empire; who, as the *Persians*, adored the Sun under the name of *Mithra*.

Verf. 274. Sarrana] *Tyrus*: so called in that it was built on a rock: the *Arabians* pronouncing Scar for Sar, from whence the *Tyrian* purple takes the name of Scarlet.

He Cities sacks, and houses fills with groines;
To lie on scarlet, drink in pretious stones.

Virg. Georg. l. 2.

Not onely *Iosephus*, but the Scriptures, make often mention of the ancient amitie between the *Jews* and *Tyrians*.

Verf. 277. This land &c.] See the Note upon V. 275.
Act. 1.

Verf. 283. Antiochus guilt] *Antiochus Epiphanes*; who abrogated their Law, and by threatnings and tortures enforced the *Jews* to Idolatry: polluting their Altar with sacrificed Swine.

Verf. 291. Ionian Gods] The Gods of *Greece*: *Antiochus* being of a *Grecian* Family, and zealous in their Superstitions.

Verf. 293. Their brothers slew, &c.] *Aristobulus*, the first

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first that wore a Crown of the race of the *Asmones*, upon a false suspicion, by the machination of *Salome* the Queen, caused his valiant and affectionate brother *Antigonus* to be treacherously murdered; who before had imprisoned the rest of his brethren, and famished his mother. After the desperate death of *Aristobulus*, *Alexander* his brother was removed from a Prison to a Throne: who slew his third brother out of a vain suspicion of his aspiring to the Kingdome. To conclude, from the first King of the *Asmones*, to the last of the *Herods*, no history is so fruitfull in examples of unnaturall Cruelties.

Verf. 197. Twice vanquished &c.] *Pompey* was the first of the *Romanes* that subdued the *Jews*: neither were the *Romanes* expelled by any forreign Prince; but untill this time maintained their Government. It must then be meant by their expulsion of one another in their Civill warres: *Julius Caesar* vanquishing *Pompey*: *Mark Anthony* being his Lieutenant in *Syria* (who gave a great part of the Territories of the *Jews* to *Cleopatra*) after absolute Lord of the Eastern parts of the *Romane* Empire; in the end overthrown and deprived of all by *Augustus*.

Verf. 393. One part by *Romane* &c.] *Judea* reduced into a *Romane* Province by *Pompey*, and then governed by *Pontius Pilat*.

Verf. 304. The other two by brothers &c.] *Philip* and *Antipas* (called also *Herod*) sons to *Herod* the Great: the one *Tetrarch* of *Ituren*, a Countrey which lies at the

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the foot of *Libanus*; and the other of *Galilee*: to whom *Agrippa* succeeded, the son of *Aristobulus* slain by his father *Herod*, with the title of a King bestowed by *Cæsar*.

Vers 305. From savage *Idumæans*] *Antipater*, the father of *Herod*, was an *Idumæan*; who in the contention between the two brethren *Hircanus* and *Aristobulus*, about the Kingdome, took part with *Hircanus*; and grew so powerfull, that he made a way for his son to the Sovereigntie, though he himself was prevented by poison.

Vers. 327. That Name] *Iehova*.

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ANNO-

ANNOTATIONS

V P O N

THE THIRD ACT.

Verfe 47. Brutish Thunder] The Philosophers will have two sorts of Lightning : calling the one fatall, that is, pre-appointed and mortall; the other Brutish, that is, accidentall, and flying at random.

Verf. 119. He, whom &c.] *Herod Antipas*; then *Tetrarch of Galilee*: whose father *Herod the Great* so magnificently reedified the Temple, that the glory of the latter exceeded that of the former.

Verfe 122. The land &c.] *Phœnicia*; the ancient kingdome of *Agenor*, son to *Belus Priscus*: who was reputed a God after his death, and honoured with Temples; called *Bel* by the *Affyrians*, and *Baal* by the *Hebrews*.

Verfe 142. Whose floods in Summer swell] *Nilus*; which constantly begins to rise with the rising Sunne on the seventeenth of *June*, increasing by degrees, untill it make all the Land a Lake.

Not ty'd to laws of other Streams; the Sun
When furthest off, thy streams then poorest run:
Intemperate heaven to temper, midst of heat,
Vnder the burning Zone, bid to grow great.

Then

Then Nile assists the world; lest fire should quell
The Earth: and make his high-borne waters swell
Against the Lions flaming jaws. —————

LUCAS. l. 10.

Ver. 187. The free born] It was the custome of the *Romans* to punish slaves onely with whips, but their children and the free, with rods.

Verse 195. The wreathed Thorns] in reverence of this crown of Thorns, which was platted about the brows of our Saviour, the Christians forbore to wear any garlands on their heads in their Festivalls; although it were the custome of those Nations, among whom they lived.

Verf. 221. Thou liquid chrystall, &c.] *Pilat* washt not his hands to expresse his innocencie, as a *Romane* Custome; but therein observing the *Jewish* Ceremony: which was, that he who would professe himself guiltlesse of a suspected Man-slaughter should wash his hands over a Heifer, with her head cut off.

Verse 338. Let it fall &c.] This imprecation soon after fell upon them in all the fulnesse of horreur; and throughout the world at this day pursues them.

Verse 233. Drag him to the Crosse, &c.] *Pilat* not onely out of fear, and against his conscience; but therein infringed a Law lately made by *Tiberius*, in the sudden execution: for by the same no offender was to suffer within ten dayes after his condemnation. But he met with a *Nemesis*; soon after

turn'd out of his Government by *Vitellius* for his cruelty inflicted upon the *Samaritanes*, and sent to *Rome* with his accusers. But *Tiberius* dying before his arrivall, he was banished the Citie by *Caius*: who troubled in minde, and desperate of restitution, slew himself at *Vienna* in *France* within two yeares after.

Verf. 238. If thou be he, &c.] By this place taken out of the Gospel, it appears that divers of the *Jews* were of the opinion of the *Pythagoreans*, or the *Pythagoreans* of theirs, concerning the transmigration of Soules into other bodies.

All alter, nothing finally decayes :
 Hither and thither still the Spirit strays ;
 Goe it to all Bodies : out of beasts it flies
 To men, from men to beasts, and never dies.
 As pliant wax each new impression takes ;
 Fixt to no forme, but still the old forsakes ;
 Yet it the same : so Soules the same abide,
 Though various figures their reception hide.

Ovid. Met. l. 19.

Herod conceived that the Soule of *John* the Baptist, by him wickedly murdered, was entered into the body of our blessed Saviour : And *Iosephus* in his Oration to his desperate Companions in the Cave of *Lotopata*: Those poore Soules, which depart from this life

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life by the law of Nature, and obediently render what from God they received, shall by him be placed in the highest Heavens; and from thence againe, after a certaine revolution of time, descend by command to dwell in chaste bodies.

Vers. 249. Slaine for a dancer] This daughter of Herodias, as Nicephorus writes, going over a River that was frozen, fell in all but the head, which was cut off with the yce, as her body waved up and downe underneath.

Vers. 331. Sadock] The Author of the Sect of the Sadduces. See the Note upon Vers. 43. Act. 1.

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V P O N

THE FOVRTH ACT.

VErse 35. To Warre the fatall way] The City of *Ierusalem* is onely on that side assailable: there forced and entred by the *Babylonians*, and after by *Pempey*.

Vcrif. 36. Golgotha] Mount *Calvary*: a rocky hill, neither high, nor ample, lying then without the *North-West* wall of the City: the publique place of execution. Here they say that *Abraham* would have sacrificed *Isaac*; in memory whereof there now standeth a Chappell: as an Altar, where the Head of *Adam* was found, which gave the name to that Mount: buried in that place that his bones might be sprinkled with the reall blood of our *Saviour*, which he knew would be there shed by a propheticall foreknowledge. It is said to stand in the midst of the Earth; which must needs be meant by the then habitable: for what middle can there be a Sphericall Body?

V. 49. The *Nazarite*] Not as *Sampson* by vow, nor of that Sect: but so called of that City, wherein he was conceived, and where he inhabited after his returne out of *Egypt*.

Vcrif.

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Verf. 52. Mixt with the bitter tears of Myrrh] Some suppose that this was proffered him by his friends, being of a stupifying qualitie, to make him lesse sensible of his torments. But it appears by *Petronius* and *Pliny*, that it was a mixture much used in their delights : Whereof *Martial*

The teares of Myrrh in hot Falernum thaw :
From this the Wine a better taste will draw.

Epig. l. 14.

Strengthening the body, and refreshing the Spirits ; and therefore more likely proffered by his enemies to prolong his sufferings.

Verf. 81. His inward Robe] There be, who write that this was woven by the *Virgin Mary* : and we reade in the Scriptures, as frequently in *Homer* and other Authors, that women, and those of the highest qualitie, usually wrought garments for their Children and Husbands.

Verf. 103. The Center pants, &c.] This Earth-quake proceeded not from the Windes imprisoned in the bowels of the Earth, struggling to break forth, or from any other naturall cause, but by the immediate finger of God.

Verf. 105. The Sunne affrighted hides, &c.] Miraculous ; without the interposition of the Moone, or palpable Vapours, was that defect of the Sunne, and unnaturall Darknesse, in the sixth houre of the Day :
which

which appeareth by the Text to have cover'd all the World, and not *Iudea* alone, as some have conjectured. Divers Authours have recorded this in their Annals and Histories: but none so exactly as *Dionysius Arcopagita*; who then resided in *Egypt*, and was an eye-witnesse.

Vers. 240. The greedy hollowes of a Sponge, &c.] Physicians agree that Vineger being drunk, or held to the nose, hath in it a naturall Vertue for the stenching of bloud. *Pliny* attributes the like to Hyslop, and the better if joyned. Neither is it to be thought that the *Jews* offered this unto *Iesus* in humanity, but rather out of their hatred, that by prolonging his Life untill the Evening, his legges might have been broken to the increase of his torments.

Vers. 256. Pale troopes of wandering Ghost.] These were the reall bodies of the dead, which entred the City from their graves (for it was, as now, their Custome to bury in the fields) and seen by day. Whereas deluding Spirits assume an Aery, thinne and fluxative Body, condensed by cold, but dissipated by heate, and therefore onely appeare in the Night time. Which *Virgil* intimates in the Ghost of *Æchises*:

And now farewell: the humid Night descends;
I sent Day's breath in his too-swift repaire.
This said, like smok, he vanisheth to aire.

Am. l. 11.

Vers.

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Ver. 219 The cleaving Rocks] The Rock of *Mount Calvary* was rent by that Earth-quake from the top to the bottome, which at this day is to be seene: the rupture such as Art could have no hand in; each side answerable ragged, and there where unaccessible to the workman.

Verf. 262. Old Chaos now returns] That confused Masse, out of which God created the beautifull World: into which it was imagined that it should be againe reduced.

The aged World, dissolved by the Last
And fatall Houre, shall to Old Chaos haist.
Stars, jussling Stars, shall in the Deepe confound
Their radiant fires: the Land shall give no bound
To swallowing Seas: the Moone shall crosse the Sun,
With scorne that her swift wheelcs obliquely run,
Dries throne aspiring. Discord then shall rend
The Worlds crackt Frame, and Natures Concord end.

Lucas. l. 4.

But many of our Divines are of opinion, that the World shall neither be dissolved nor annihilated: strengthening their assertion out of the eighth of the *Romanes*, and other places of Scripture.

Ver. 228. Th' amazed Centurion] To this Centurion, who professed *CHRIST* to be the Sonne of God, they give the name of *Longinus*, and honour him with the crowne of Martyrdome.

Verf.

Verf. 296. The Temples Veile] Described by *Iosephus* to consist of Violet, Purple, and Scarlet Silke, cunningly mixt & wrought by *Babylonian* Needles: the colours containing a mysticall sense. Such was that of *Salomons*, and of the travelling Tabernacle; but that they were powdred with Cherubins. This, it should seeme, was renewed by *Herod*, when he so magnificently repaired the Temple. It hung before the *Sanctum Sanctorum*; into which none but the High Priest, and that but once in the yeer, was to enter: violated by *Pompey*, pursued by a miserable Destiny. There was an out-ward Veile, not unlike the other, which separated the Priests from the People: this, contrary to the Opinion of our Author, *Baronius* conceives to be that which then rent asunder: interpreted to signifie the finall abolishing of the Law Ceremoniall. They write that at the tearing thereof a Dove was seene to flye out of the Temple.

Verf. 319. Or God doth this abhor'd &c.] *Eusebius*, *St. Ierome*, and others report, that with this Earthquake at the Passion, the Doores of the Temple flew open, and that the Tutular Angels were heard to cry, *Let us remove from this place*: though *Iosephus* referre it to the destruction of the Temple.

Verf. 362. Tyrian Gades] *Gades*, now called *Cales*, an Island lying on the South of *Spaine* without *Hercules Pillars*, held to be the uttermost Confines of the Western World, was planted by a Colony of the Tyrians.

Verf.

VPO'N THE FOVRTH ACT. 109

Verf. 363. As yet fees not thy panning Horses, &c.] A Charriot and Horses were attributed to the Sunne, in regard of the swiftnesse of his Motion; and to expresse what is beyond the object of the sense by that which is subject unto it. These also by the Idolatrous *Jews* were consecrated unto him. The Sunne was feined to descend into the Sea, because it so appeareth to the eye; the *Horizon* being there most perspicuous.

Verf. 371. Hath some Thessalian Witch, &c.] The Thessalian women were infamous for their enchantments: said to have the power to darken the Sunne, and draw the Moone from her Spheare. Such *Lucans EriEbo*:

Her words to poyson the bright Moone aspire;
First pale, then red, with darke and terrene fire:
As when deprived of her Brothers sight,
Earth interposing his Cœlestiall Light:
Perplext with tedious Charmes, and held below,
Till she on under Hearbs her gelly throw.

Phœ. l. 6.

The Author of this opinion was *Aglaonice* the daughter of *Hegemon*: who being skilfull in Astronomy, boasted to the *Thessalian* women (foreknowing the time of her Eclipse) that she would performe it at such a season: which hapning accordingly, and they beholding the distemper'd Moone, gave credit to her deception.

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deception. The like may arise from the Eclipses of the Sunne,

Verf. 372. What new Phaëton] The fable of *Phaëton*, the sonne of *Phœbus*, as the Allegory, is notorious; who by misguiding the Charriot of the Sunne set all the World on a conflagration.

Verf. 377. As when ſterne *Atræus* &c.] *Atræus*, having had his bed dishonored by his brother *Thyestes*, ſlew his children, and gave them for food to their father: when the Sunne, to avoid ſo horrid a ſight, fled back to the Orient. So ſained in that *Atræus* firſt diſcovered the Annuall Courſe of the Sun, which is contrary to his Diurnall.

Verf. 379. His god-like ſonne, &c.] *Romulus*: cut into a hundred pieces by the hundred Lords of the Senate, for being ſo rigorous to them, and ſo indulgent to the People; every one carrying a piece away with him under his long Gowne to conceale the murder: when *Julius Proculus*, to appeaſe the People, ſwore that he ſaw him aſcend into Heaven: whereupon they conſecrated Temples unto him, and gave him divine honours; changing his Name into *Quirinus*.

Verf. 382. Or hath that Day, &c.] The Great Yeere: when all the Planets (here called Gods becauſe they carry their Names) ſhall returne to that poſition which they were in at the beginning: Comprising, according to *Cicero's Hortenſius*, the revolution of twelve thouſand nine hundreth and fifty yeers.

Verf.

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Verf. 390. If the World perish by licentious fire] The *Romanes* could not then have this from *St. Peter*; but rather from the Prophecies of the *Sibyls*:

These Signes the Worlds combustion shall fore-run:
Armes clashing, Trumpets, from the rising Sun
Horrible fragors, heard by all: this Frame
Of Nature then shall feed the greedy flame.
Men, Cities, Floods, and Seas, by rav'nous lust
Of Fire devoured, all shall resolve to dust.

CHOR. l. 4.

From hence perhaps the Ancient Philosophers derived their opinions; as *Seneca* a Latter, *The Stars shall encounter one another, and what now shines so orderly, shall burne in one Fire.*

Verf. 395. Either the groaning world, &c.

Verf. 397. Do proud Titanians &c.] The Poets feigne that the angry Earth, to be revenged of the Gods, brought forth the *Titans*, as after the Gyants; who by throwing mountains upon mountains attempted to scale the Heavens, and disenthrone *Jupiter*; who overthrew them with his Lightning, and cast those conjected Mountains upon them. *Pherecydes* the *Syrian* writes, how the Devils were cast out of Heaven by *Jupiter* (this fall of the Giants perhaps alluding to that of the Angels:) The chief called *Ophiomius*, which signifies *Serpentine*: having after made use of that Creature to poyson *Eve* with a false ambition.

Verf. 400.

112 UPON THE FOVRTH ACT:

Verf. 400. Dire Python] A prodigious Serpent, which after *Dencalions* Flood lay upon the Earth like a Mountain, and slain by *Apollo*: the sense of the Fable being meerely Physicall; for *Python* born after the deluge of the humid Earth, was that great Exhalation, which rose from the late drowned world; at length dissipated by the fervour of the Sunne, or *Apollo*.

The Earth then soak'd in showres, yet hardly dry,
Threw up thick clouds, which darkned all the Sky:
This was that Python.

Part. Milton.

The word signifies putrefaction: and because the Sun consumes the putrefaction of Earth, his beams darting from his Orb like arrows, with his arrows he is said to have slain *Python*.

Verf. 400. Lerna's Fen] In this lay that venemous Serpent *Hydra*; which is said to have many Heads, whereof one being cut off, two rose in the room more terrible then the former, and with her poysonous breath to have infected all the Territories adjoyn- ing. This Fable had a relation to that place, which through the eruption of waters annoyed the neighbouring Cities; when one being stop't many rose in the room: this *Hercules* perceiving, burnt them with fire.

But

Corruption boyls away with heat;
And forth superfluous vapours sweat.

But Physically, *Hydra* signifies water, and *Hercules* according to *Macrobius*, presenteth the Sunne, whose extraordinary fervour dried up those noysome and infectious vapours.

Verf. 404. Lyxus gave to man leile precious wine] *Lyxus* is a name of *Bacchus*, because wine refresheth the Heart, and freeth it from sorrow. *Noah* was he who immediately after the Flood first planted a Vineyard and shewed the use of wine unto man: wherefore some write that of *Noachus* he was called *Boachus*, and after *Bacchus* by the Ethnicks, either by contraction, or through ignorance of the etymologie. This comparison hath relation to *Christ's* conversion of water into such excellent wine at *Cana* in *Galilee*.

Verf. 405. Not Hercules so many Monsters slew] *Hercules*, saith *Seneca*, travelled over the world, not to oppresse it, but to free it from Oppressors; and by killing of Tyrants and Monsters to preserve it in tranquillitie. But how much more glorious were the victories of *Christ*; who by suffering for Sinne, subdued it; led Captivity captive, was the death of

H

Death

114 VPON THE FOVRTH ACT.

Death; triumphing over Hell, and those Spirits of Darknesse.

Verſ. 406. Vnithorn Apollo deſſe in Phyſick knew] *Apollo*; to whom they attribute long yellow haire, in regard of his beautifull Beams, is ſaid to have invented the Art of Phyſick (his name importing a preſervation from evil) be-
 cauſe the Sunne is ſo powerfull in producing
 phyſicall Simples, and ſo ſalubrious to our
 bodies: when *Chriſt* by his own Vertue cured
 all diſeaſes; gave ſight to the blinde by birth,
 which ſurpaſſeth the power of art; threw out
 wicked Spirits from the tortured bodies of the
 poſſeſſed; and called the Dead from their beds of
 death to conuerſe again with the Living.

Verſe 419. With the Religion of the Samean] Of
Pythagoras of *Samos*; who by his doctrine and
 example withdrew the *Crotonians* from luxury
 and idleneſſe to temperance and induſtry; cal-
 ming the perturbations of the Minde with the
 muſick of his Harp: for he held that Vertue,
 Strength, all Good, and even God himſelf, con-
 ſiſted of Harmony: That God was the Soul of
 the World; from whence each creature received
 his life; & dying, reſtored it. And leſt it might be
 doubted that the Souls of all had not one Ori-
 ginal, in regard of their different underſtandings,
 he alleadged how that proceeded from the na-
 turall

UPON THE FOVRTH ACT. 115

turall complexion & composition of the Body,
as more or lesse perfect: whose opinions are thus
delivered by *Virgil*.

The arched Heavens, round Earth, the liquid Plain,
The Moons bright Orb, and Starres Titanian,
A Soul with-in sustaines; whose Vertues passe
Through every part, and mix that huge Masse.
Hence men, hence beasts, what ever fly with wing,
And Monsters in the marble Ocean spring:
Of Seed divine, and fiery Vigour, full;
But what grosse flesh, and dying member dull.
Thence fear, desire, grief, joy; nor more regard
Their heavenly Birth, in those blinde Prisons barr'd.

ALB. L. 4.

Moreover, he held that this visible Soul or God-head, diffused throughout all the world, got it self such diversitie of Names, by the manifold operations which it effected in every part of the visible Vniverse.

Verf. 420. Nor Thracian Harp, wilde Beasts instructing, can] *Orpheus* of *Thrace*; who with the musick of his Harp and voice attracted even beasts and sencelesse stones to heare him. The morall of which Fable may parallell with that of *Amphion*.

116 VPON THE SECOND ACT.

Orpheus the Gods Interpreter, from blood
 Rude men at first deit'd, and savage food :
 Hence said to have Tygers and fell Lions tam'd,
 Amphion so, who Theban bulwarks fram'd,
 T' have led the stones with musick of his lute,
 And milde requests. Of old in high repute :
 Publick from Private, Sacred from Prophane,
 To separate; and wandring Lust restrain
 With matrimoniall ties; faire Cities raise,
 Laws stamp in brasse. This gave the honour'd Bayes
 To sacred l'ocets, and to verse their praise.

Exord. de Act. Post.

It is apparent by his Testament to his Scholar
Musaeus (whereof certain verses are recited by
Iustin Martyr) that his opinion in divinitie was
 in the main agreeable with the sacred Scri-
 ptures : As of one God, the Creator of Heaven
 and Earth, the Authour of all good, and punish-
 er of all evil; exhorting him to the hearing and
 understanding of that knowledge which was
 revealed from Heaven : meaning nothing else
 by those various Names which he gives to the
 Gods, but divine and naturall Vertues : sha-
 dowing God himself under the Name of Iupi-
 ter to avoid the envy and danger of those times;
 as is almost evident by these attributes.

Omni-

UPON THE FOVRTH ACT. 117

Omnipotent Jove; the First, the Last of things;
 The Head, the Midst: all from Joves bounty springs
 Foundation of the Earth, and starry Skie;
 A Male, a Female; who can never die.
 Spirit of all: the Force of awfull Fire;
 Source of the Sea; Sun, Moon, th' Originall,
 The End of all things; and the King of all.
 At first conceal'd, then by his wond'rous Might
 And sacred Goodnesse, all produc'd to light.

Verf. 411. Nor that prophetick Boy, &c.] Of
 whom *Ovid*.

The Nymphs and Amazonian this amix'd,
 No less then when the Tyrrhen Plow-man gix'd
 Vpon the fatall clod, that mov'd alone;
 And, for a humane shape, exchange'd his own.
 With infant lips, that were but earth of late,
 Reveal'd the Mysteries of future Fate:
 Whom Natives Tages call'd. He, first of all,
 Th' Etrurians taught to tell what would befall.

Met. l. 19.

And *Cicero*, in his second book of Divination:
 Tages, when the Earth was turned up, and the
 Plow had made a deeper impression, ascended (as
 they say) in the Tarquinian fields, and spake to

118 VPON THE FOVRTH ACT.

the Teller. It is written in the Etrurian Records that he was seen in the form of a Boy, although old in wisdom. The Husband-man amazed, and exalting his voice, drew thither a great concourse of People; and with-in awhile all Thuscany: who spake many things in that populous audience; by them remembred, and committed to writing. His oration onely contained the discipline of Divination by the entrails of beasts: which after increased by experience, but is referred to this Originall. A delusion of the Devils to introduce that Superstition.

ANNO.

ANNOTATIONS

VPON

THE FIFTH ACT.

Vers. 30. O may they perish, &c.] This imprecation comprehends those following calamities which the Divine Vengeance inflicted on the *Jews*: more, and more horrid, then ever befell any other Nation.

Vers. 35. Let the great in Warre, &c.] *Titus Vespasian*: who besieged *Ierusalem* when almost all the *Jewish* Nation was within the Wallles, there met to celebrate the Paskeover: who took it by force, consumed the Temple with fire, (which fell on that day in which it was formerly burnt by the *Chaldeans*) and levelled the City with the ground: eleven hundred thousand *Jews* there perishing by famine, pestilence, and the sword: another hundred thousand Captives were publikely sold, for a *Romane* penny a *Jew*; and sixteene thousand sent to *Alexandria* for servill imployments: two thousand of the most beautifull and personable young men reserved to attend on his Triumph, who after, to delight the Spectators, were torne in pieces by wild beasts in the *Amphitheater*.

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Verſ. 36. Let Diſeaſes ſow, &c.] During the ſiege the Peſtilence violently raged, proceeding from the ſtench of dead bodies, to whom they afforded no buriall, but piled them up in their houſes, or threw them over the Wall of the City.

Verſ. 41. Famine, in their dry entrails, &c.] Un-expreſſible was the Famine they indured; and pittifull, if they themſelves had had any pittie: enforced to ſeeth their Girdles and Shooes, and fighting fiercely with one another for ſo courſe a diet. Driven in the end to that exigent, that they were faine to rake the ſincks and privies, and to feede on that which was loathſome to behold; neither could they keep what they found from the rapine of others.

Verſ. 44. The Babe re-enter her, &c.] Hunger had ſo overcome Nature, that a Woman of riches and honour, named *Mary*, being daily rob'd of her proviſion by the Seditious, ſlew her owne childe which ſuckt at her breaſt, and having ſodden one halfe thereof, eat it. When at the ſent of fleſh, they broke in upon her; who preſented them with the reſt; the theeves then hardly refraining, though they trembled at ſo horrid a Spectacle.

Verſ. 45. While yet the eager Foe, &c.] The enemy aſſailed them without, and the Seditious maſſacred

VPON THE FIFTH ACT. 121

massacred one another within ; divided into three parties : the Zealous, the *Idumean* Robbers, and the rest of the mutinous Citizens : but upon every assault of the *Romanes*, setting their private hatred aside, united themselves, as if of one Minde, and with admirable courage repulsed the Enemy : but upon the least cessation renewed their bloody discord ; some beginning with their owne hands to set the Temple on fire.

Verf. 47. Let th'Enemy, &c.] See the Notes upon the 35. Verse.

Verse. 50. The Reliques of their slaughter,) In the dayes of *Adrian*, the *Jewes* raised a new Commotion : of whom his Lieutenant, *Iulius Severus*, slew five hundred and foure score thousand ; transporting the rest into *Spain* by the command of the Emperour : so that *Jewry* was then without *Jews*, as it continues to this present.

Verf. 52. Despit'd, and wretched, wander, &c.] Out of *Spain* they were banished in the year 1500. by *Ferdinand* and *Emanuel*. Now scattred throughout the whole World, and hated by those among whom they live ; yet suffered as a necessary mischiefe : subject to all wrongs and contumelies ; who can patiently submit themselves to the times, and to whatsoever may advance their profit.

Verf.

112 VPON THE FIFTH ACT.

Verf. 53. Abolish'd by their Law, &c.] Thus they lost in the destruction of their City. Yet daily expect that Messias who is already come: and, as they beleewe, shall restore them to their temporall Kingdome.

Verf. 55. This infected soyle, &c.] The Ecclesiasticall Histories report, how *Ioseph* of *Arimathæa*, after he had suffered imprisonment by the envy of the *Jews*, and was delivered by an Angel, left his Countrey, and sailed to *Marcellis* in *France*: from thence passing over into this Iland, he preached the Gospell to the *Brittaines* and *Scots*: who there exchanged this life for a better.

Verf. 95. Who knows but soone a holier Age, &c.] *Helena* the Mother of *Constantine*, throwing downe the Fane of *Venus*, which *Adrian* had erected on *Calvary*, covered both the Mount and Sepulchre with a magnificent Temple, which yet hath resisted the injuries of Insolence and Time: and what was before without, in reverence to the place, is now in the heart of the City. To recover this from the *Saracens*, divers of the Westerne Princes have unfortunately ventured their Persons and People: though *Godfrey* of *Bullein*, with an Army of three hundred thousand, made of the City and Country an absolute Conquest: Whose Successours held it
for

VPON THE FIFTH ACT. 123

for fourescore and nine yeers, and then beaten out by *Saladine* the *Egyptian* Sultan. Yet yeerly is the Sepulchre visited, though now in the possession of the *Turke*, from all parts of the World by thousands of Christians, who there pay their vowes, and exercise their Devotions.

Verf. 109. Of his Royall Bloud, &c.] Of *David's*: See the Notes upon the 264. Verse of the second Act.

Verf. 139. Not that fierce Prince, &c.] *Herod* the Great, the murderer of the Infants: who put three of his sonnes to death; with his wife *Mari^a* *amme*, whom he frantickly affected.

Verf. 140. Nor his Successour, &c.] *Herod Antipas*, who cut off the Head of *Iohn* the Baptist.

Verf. 189. You neighbours to the Sunnes up-rise] The *Persian* Magi.

FINIS.

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Ioannes Harsley.

